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IMPLICATIONS OF MASLOW'S THEORY OF MOTIVATION FOR RECOVERY PROGRAMS FOR ALCOHOLICS

by

© GLENDON CLARK BRESEE

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH

IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE

OF MASTER OF EDUCATION

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EDMONTON, ALBERTA

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FACULTY OF GRADUATE STUDIES AND RESEARCH

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research, for acceptance, a thesis entitled "Implications of Maslow's Theory of Motivation for Recovery Programs for Alcoholics" submitted by Glendon Clark Bresee in partial fulfilment of the requirements for the degree of Master of Education.

John Mitchell
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Supervisor

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Date. November 20 1974

ABSTRACT

The purpose of the thesis is to consider the relevance of Maslow's theory of motivation for treatment programs for alcoholics.

The thesis contends that even though Maslow's studies were largely centered on what he called self-actualizing individuals, his findings are applicable to less fully developed persons. The thesis considers some implications of Maslow's understanding of human beings with regard to programs designed to assist alcoholics in their recovery of a fuller life.

Interest in the topic developed out of the writer's involvement in the treatment program at Henwood Rehabilitation Centre near Edmonton, Alberta. Many of the writer's observations of alcoholics' attitudes and behavior are connected with this particular recovery program.

The thesis makes little attempt to offer original research data to support its "findings" or "conclusions". Instead, the writer relies upon Maslow's theorizing, students of alcoholism and his own interpretations of patients' statements and actions.

There are no "final conclusions". The thesis suggests a "point of view", a "way of looking at" alcoholism. If alcoholism is seen as a diminution of full humanness and Maslow's concepts of motivation are accepted, a variety of issues are raised regarding treatment programs. With these implications the thesis is primarily concerned.

ACKNOWLEDGEMENTS

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CHAPTER I

INTRODUCTION

Maslovian Psychology focuses attention upon the concept of man's inherent goodness and potential for positive growth. Maslow's theory of motivation locates the "seat" of motivational desires within human nature itself. His concept of motivation encourages us to regard individuals as self-motivated and moved by factors in their own human nature.

In the following pages we will propose that Maslovian Psychology can tell us much, not only about "average" and "above-average" human beings, but also about persons whose lives have been diminished by the continued consumption of alcohol over extended periods of time. We believe that Maslovian Psychology can help us to better understand not only self-actualizing adults, but also self-destroying people sometimes encountered in treatment programs for alcoholics.

Our thesis is that there are motivational forces at work in every human being, including alcoholics, which can be recognized, stimulated, and worked with in a therapeutic setting. Maslovian Psychology offers insight into the nature of alcoholism and the behavior of alcoholics, and holds numerous implications for treatment programs.

We propose to overview Maslow's thought, with particular emphasis on his theory of human motivation, and to relate this thought to alcoholism and treatment. We shall observe that much of his theory is based on studies of self-actualizing people ("better specimens") as he called them. Maslow considered human desires, hopes and feelings as being

open to scientific study and he was prepared to accept truths about human beings from fields such as art, religion, philosophy, literature and biology. He considered his own personal experience as a legitimate source of data for learning about personality growth and development. Any investigation of Maslovian thought must be accepting of this broad base. We make no attempt to present "hard scientific data" to support each statement or point of view; rather, we speculate on Maslow's theorizing and the writer's recollection of points of view reflected by persons in a treatment program.

Chapter One concentrates on Maslow's definition of Basic Needs, their motivational force and the effects of gratification of these needs on personality growth and development.

Chapter Two analyzes what Maslow termed "Deficiency and Growth Motivation"; two sets of forces at work in the individual, one moving him towards safety and the other moving him toward growth. We share Maslow's view that psychological development is based primarily upon a series of personal choices between the advantages offered by safety and the challenges intrinsic to growth, between the anxieties associated with dullness and routine and those related to adventure and change.

Chapter Three considers Maslow's concept of Self-actualization and the role of Meta-needs in character development.

Chapter Four investigates alcoholism as a disease or, as a diminution of full humanness. If one concludes that alcoholism is a medical disease, it appears to this writer that Maslovian Psychology has few insights to offer for treatment. If, however, one views

alcoholism as a symptom (or a by-product) of failure of personal growth, Maslovian thought apparently has much to offer. We will ask the reader to consider the proposition that alcoholism is a diminution of full humanness, and that, like other forms of human diminution, alcoholism is reversible.

Chapter Five draws implications from Maslow's investigations and theorizing for treatment programs. If alcoholism is viewed fundamentally as an expression of failure to realize the fullness of one's own nature, and if alcoholics can be counted upon to know what is good for themselves, and if they can be trusted to make good choices in treatment, the implications for treatment programs are significant. While we are not prepared to offer a treatment program for alcoholics based solely on Maslovian principles, we hope to demonstrate that Maslow's thought provides a theoretical framework to enrich elements already present in treatment, and to modify existing programs.

Chapter Six considers Maslow's findings regarding peak-experiences and the implications of these findings for recovery from alcoholism. Development of one's "spirituality" is recognized by some recovery programs as an important element in overcoming alcoholism. Maslow was one student of human nature who attempted to describe man's religious experiences. Though peak-experiences do not appear to define what alcoholics refer to as a "spiritual awakening", they do suggest possibilities for counselling persons who have placed themselves in a treatment setting.

Conclusions drawn from Maslow's theory of motivation for treatment of alcoholics should be seen as tentative observations awaiting practice and further observation. Maslow's contribution to a better understanding of human nature may be properly seen as a point of view, rather than a theory in its own right. Maslovian psychology provides a certain orientation, a way of considering human problems and working towards solutions; its founder did not intend to construct a closed system. To accept his findings as "the final word" would be to misunderstand the goal of his work.

CHAPTER II

THE MAN AND HIS MESSAGE

Concerning the man

We may better understand what Maslow believed to be true about human nature if we know something about the man himself. He was the personal embodiment of much that he taught. His optimism about the possibilities of life was relected in day-to-day encounters with family, friends and students.

Maslow spent much of his youth as the only Jewish boy in a Brooklyn suburb, isolated and lonely, with few friends. Early in life he turned to books for companionship. He married at twenty years of age and went to Wisconsin where he discovered the writings of J. B. Watson and was converted to Behaviorism. As he read more Gestalt and Freudian psychology he became less enthusiastic about Behaviorism. When his first child was born he was so overwhelmed by the mystery of life and his lack of control over it that he turned his back on Behaviorism completely. In the 1930's in New York, Maslow spent time with people such as Alfred Adler, Erich Fromm and Karen Horney, enjoying and learning from them. When the United States entered the war in 1941 Maslow gave himself over to the task of demonstrating that human beings are capable of something greater than hatred and destruction. "I wanted to make science consider all the problems that non-scientists have been handling - religion, poetry, values, philosphy, art."[1]

[1]Goble, F. G., The Third Force, p. 11

A summer spent with the Northern Blackfoot Indians in Alberta convinced him that humans are by nature peaceful and cooperative. He concluded that aggression appeared to be the result of culture rather than heredity.

Maslow was more interested in discovering truths and integrating them into a coherent system than in constructing rigid theory.[2] He recognized that successful psychologists and psychiatrists were regularly forced to depart from currently popular theories. If certain kinds of treatment (or lack of treatment) proves successful, he reasoned, the important question is not, how does that fact fit with the theory, but rather. how did the healthier condition come about. In order to understand what is meant by "mental illness", we must understand what is meant by "mental health".

> I consider the problem of psychological health to be so pressing, that <u>any</u> suggestions, <u>any</u> bits of data, however moot, are endowed with great heuristic value. This kind of research is in principle so difficult - involving as it does a kind of lifting oneself by one's own norms - that if we were to wait for conventionally reliable data, we should have to wait forever. It seems that the only manly thing to do is not to fear mistakes, to plunge in, to do the best that one can, hoping to learn enough from blunders to correct them eventually. At present the only alternative is simply to refuse to work at the problem. Accordingly, for whatever use can be made of it, the following report is presented with due apologies to those who insist on conventional reliability, validity, sampling, etc.[3]

Maslow wrote the above as a personal foreword to his reflections on studies of self-actualizing people and psychological health. His words are indicative of his approach to the whole man, to the whole

[2] Goble, F. G., <u>The Third Force</u>, p. 13

[3] Maslow, A. H., <u>Motivation and Personality</u>, 1970, p. 149

problem, to the whole of life. Maslow accepted life as extremely complex. Human beings are not easily defined. He welcomed the depth and height of human existence, with all its limitations and potential. He had the courage to think and make what seemed like "ridiculous" statements to cautious scientists. Not always able to support his hypothesis with proven data he was prepared to offer insights of what seemed to be true until such time as the particular hypothesis could be tested.

Maslow's interest in the potential of human nature was initially stimulated by two of his professors who appeared to him as particularly capable and effective people. He began to wonder what it was about them that set them aside from the majority. As he noted their behavior he was struck by the fact that they possessed certain common characteristics. From that "finding" he moved to more extensive studies of similar types. He came to refer to these superior specimens as "self-actualizing" people. Self-actualization as conceived by Maslow is neither an end state nor a moment of glory. Self-actualization may be seen as a process in which the individual moves closer to expressing himself. Self-actualization may be viewed as a growth phenomenon, in which the individual experiences more fully, makes growth choices rather than fear choices, learns to be inner-directed rather than outer-directed, gets to know himself and is able to give up defenses.[4]

Self-actualizing people have not achieved perfection, but they do exhibit certain common characteristics which will be discussed in

[4]Maslow, A. H. The Farther Reaches of Human Nature, pp. 45-50

a later chapter. It is enough at this point that we recognize the conviction reflected in the following paragraph underlying Maslow's study of self-actualizing people.

> If we want to answer the question how tall can the human species grow, then obviously it is well to pick out the ones who are already tallest and study them. If we want to know how fast a human being can run, then it is no use to average out the speed of a "goodsample' of the population; it is far better to collect Olympic gold medal winners and see how well they can do. If we want to know the possibilities for spiritual growth, or moral development in human beings, then I maintain that we can learn most by studying our most moral, ethical, or saintly people.[5]

Maslow felt that history has tended to under estimate human nature and whenever good examples have appeared they have been treated as exceptions to the rule, and in some cases, treated as though they were supernaturally endowed.

"...I have found that if I select psychologically healthy humans what they like is what human beings <u>will</u> come to like. Aristotle is pertinent here: 'What the superior man thinks is good, that is what is <u>really</u> good.'"[6] In the same context Maslow went on to say that he had learned that what great human beings value, he himself had come to value. Study of "superior specimens", "great human beings" can teach us much about the basic human nature in which we all share, and about the ultimate values which are true and which more of us may come to hold as true. It is this "high view" of human nature that provided the foundation for Maslow's optimism about what man is and what he may become. "My theory of metamotivation ultimately rests upon this operation, of taking superior people who are also perceivers

[5]Maslow, A. H., <u>Farther Reaches</u>, p.7

[6]Maslow, A.H., <u>Farther Reaches</u>, p.9

not only of facts but of values, and then using their choices of ultimate values for the whole species."[7]

In the Introduction to The Farther Reaches of Human Nature, Henry Geiger points out that as Maslow matured he developed a new way of thinking about psychology. As new thought forms developed he coined terms such as "self-actualization", "hierarchy of needs", "deficiency-needs", "being-needs", "deficiency motivation", "growth-motivation", "meta-needs", "meta-motivation", and "peak-experiences". It is a mark of the man's humility that he introduced such terms with expressions like "what I have called...." He did not expect his listeners to adopt a new jargon as accepted fact, but his thought necessitated different words to express the concepts he was attempting to define and articulate. He did not hesitate to speak "towards" a "felt" truth until the idea was absolutely clear. He enjoyed "teasing apart" related concepts.

Maslow's thought, like the man himself, was constantly developing. Though his writings reflect the conviction that man possesses a basic human nature and human nature is motivated towards goodness, as Maslow grew older he became increasingly aware of both the strengths and weaknesses of that nature.

> There was a first principle for Maslow, and that was that man's basic nature is good. He was not naive about this; he did not think that virtue and truth would always prevail against the odds. Nothing like that. It was more as if he thought that there was some slight cosmological leaning - some quirk in nature - which had biased the laws of chance to favor the development of man and man's goodness. But he felt that the bias toward goodness was slight and could be overwhelmed. It was, as he called it,

[7] Maslow, A. H., Farther Reaches, p.10

> instinctoid rather than instinctive; not powerful, not overpowering, but nevertheless there for us to discover and nourish.[8]

MASLOW'S THEORY OF HUMAN MOTIVATION

Maslow put forward sixteen propositions about motivation which, according to his viewpoint must be incorporated into any sound motivation theory.[9]

The Individual is an Integrated Whole

When John Smith is hungry he is hungry all over. His view of life is different than when he is not hungry. His relationship to his surroundings is different because he is hungry. He is different as an individual because of his hunger. A hungry John Smith may be irritable and obsessed with food.

Contribution of Higher Needs to Understanding Human Nature

To use hunger as a paradigm for all motivation is to oversimplify motivation. Full knowledge of our need for love will tell us more about motivation generally and the hunger drive particularly, than similar knowledge of the hunger drive can do. Though the "higher" needs are more difficult to understand, they contribute more to our understanding of the whole person.

Importance of Ultimate Goals and Unconscious Motivation

Most everyday desires are means to ends; people want money in

[8] Abraham H. Maslow; A Memorial Volume p. 26

[9] Maslow, A. H., Motivation and Personality, 1970, pp. 19-33

order to purchase an automobile. For the fullest understanding of human nature we need to know more of the individuals ultimate goals. To involve ourselves in the process of clarifying ultimate goals is to become involved with "unconscious motivation".

Universality of Ends

Anthropological evidence indicates that beneath cultural differences in the human race there lies a common humanity seeking basically the same satisfactions from life. "Apparently ends in themselves are far more universal than the roads taken to achieve these ends, for these roads are determined locally in the specific culture."[10]

Multiple Motivations

A single act is more often than not the expression of more than one motivation. "Sexual behavior and conscious sexual desires may be tremendously complex in their underlying, unconscious purposes."[11]

Motivating States

Any organismic state of affairs can be understood as a motivating state. Understanding an individual at any given moment involves understanding the many forces that are at work in the individual who at that moment is, for example, feeling "rejected". The state of feeling rejected brings with it a wide range of other feelings such as hostility or worthlessness. Motivational states are not occasional occurances.

[10] Maslow, A. H., Motivation and Personality, 1970, p.23

[11] Maslow, A. H., Motivation and Personality, 1970, p.23

We are constantly being motivated by the state we are in, whatever that state may be. Behavior is ultimately related to the motivational state we occupy at the time.

Relationship of Motivations

Human beings are always wanting something, but this state of wanting implies that certain needs are already met. As wants are satisfied others emerge in a kind of hierarchy of prepotency. Generally speaking the more basic needs such as food, shelter and belonging must be largely satisfied before higher needs are felt. As soon as lower needs are met, higher needs will emerge.

List of Drives

Maslow urged that the attempt to develop atomistic lists of drives be abandoned completely. He offered three reasons for doing so. To draw up such a list is to suggest that each drive is equally potent and liable to appear. This is a false assumption. Listing particular drives also implies that drives are isolated from one another. Maslow rejected entirely such a concept. His third argument against atomistic lists was based on the fact that they overlook the dynamic nature of drives, e.g. "that their conscious and unconscious aspects may be different, that a particular desire may actually be a channel through which several other desires express themselves, etc."[12] If the objective is to understand fundamental desires, this can best be achieved by working in terms of groups of desires in which particular drives overlap and provide channels for one another. Classification of

[12] Maslow, A. H., Motivation and Personality, 1970, p. 25

fundamental goals will provide a better understanding of the human being than extended lists of particular drives.

Classification of Motivational Life

In a dynamic approach to psychological theorizing it is only the fundamental goals that remain constant. Maslow argued that the ultimate "pulls" of life, the largely unconscious fundamental goals, provide the only sound foundation on which motivations may be classified.

Motivation and Animal Data

Maslow believed that as we go up the phyletic scale appetites become more significant and hunger less so. Appetites of white rats are less variable than those of monkeys for example. If animal data is to be used, monkeys are better subjects than white rats for the obvious reason that they are more like human beings.

Environment

Human motivation usually actualizes itself in behavior in relation to the situation, but a motivational theory based on fundamental needs is less dependent on the particular situation. If we wish to understand motivation it is helpful to recognize it as an element distinct from environment.

Integration

Ordinarily man responds as an integrated whole, but not always. We seem to respond in a unified way more often when experiencing great joy or a major emergency. If the joy is overwhelming or the threat

is too great we tend to disintegrate or "break down". Trivialities of life are usually met with only a fraction of our resources being brought to bear. More important experiences demand our "whole self".

Normotivated Behavior

Maslow felt that it is important to recognize the presence of behaviors and reactions that are nonmotivated, at least in the sense of seeking for what is needed. He saw the phenomena of maturation and growth as exceptions to the rule of universal motivation. These may best be considered as "expression rather than coping".[13] Behavior in the state of hopelessness may also come within the "nonmotivated" category.

Possibility of Attainment

People tend to be realistic about things for which they yearn. As wishes are satisfied, new yearnings develop. The gap between that which we have and that which we would like to have remains fairly constant and more often than not is capable of being closed. In other words, human beings tend to set realizable goals for themselves and to take one step at a time in achieving these goals.

Influence of Reality

Maslow raised the issue of the influence of reality on unconscious impulses. He accepted the fact that fantasy impulses occur without regard to reality or common sense. He questioned however whether these occurrences are signs of sickness or simply revelations of the inmost

[13] Maslow, A. H., Motivation and Personality, 1970, p.30

core of healthy human beings. Are fantasies to be viewed as trouble-makers? Are they always in opposition to reality?

Knowledge of Healthy Motivation

It was self evident to Maslow that in order to understand healthy human motivation it is necessary to understand the most important concerns of the greatest and finest people in human history.

BASIC NEEDS

We shall now consider Maslow's concept of basic needs remembering what has been said about the futility of developing atomistic lists and the need to group desires in sets of basic goals. Maslow arranged the basic needs in a hierarchy of relative prepotency, drawing attention to his conviction that lower needs must largely be satisfied before higher needs emerge. He was equally convinced that as lower needs are satisfied, higher needs will emerge.

The Physiological Needs

Maslow saw it as both impossible and useless to attempt to list fundamental physiological needs. The number and order of such a list would depend entirely on how specific the researcher wished to be. He admitted that "we do not know what to make of the fact that the organism has simultaneously a tendency to inertia, laziness and least effort and also a need for activity, stimulation and excitement". Physiological needs serve as channels for all sorts of other needs, as in the case of a person who thinks he is hungry but is actually seeking

[14] Maslow, A. H., Motivation and Personality, 1970, p. 36

comfort rather than proteins. Physiological needs are relatively insolable but not entirely so. There are times when the organism is simply hungry or thirsty and times when eating and drinking serve other needs. To the degree that the organism is in fact lacking food or drink, to that degree the organism may be expected to preoccupy itself with meeting those needs to the exclusion of needs higher on the scale. As we have already mentioned in regards to Maslow's holistic view of man, the entire organism is brought to bear in an attempt to satisfy a particular need. Stated in another way; the whole person is affected by the "organismic state" occasioned by a particular need. A man who is extremely hungry is a hungry man who will "do anything" to obtain food, whose perception of reality is affected by his hungry state. He becomes totally preoccupied with the subject. It should be noted that such preoccupation is relatively rare in North American society, but when such instances do occur, as in the case of isolated plane crashes, starving survivors experience the phenomenon of dreaming of and talking about food.

The Safety Needs

Safety needs include man's need to live without fear of being beaten on the streets or murdered in his bed. Man's need to have confidence and trust in the society of which he is a member is part of this set. Until the individual feels reasonably secure about the world around him, and is able to sense a certain stability and order in his environment, it is unlikely that he can devote his time and energy to

anything beyond the pursuit of personal security. Though the human organism does not thrive in a world of "sameness", in a situation lacking change or stimulation, neither does it develop in a state of constant fear and uncertainty. Fear-motivated behavior can only be changed by meeting the person's need for safety, security and confidence in the stabilizing forces around him.

The Belongingness and Love Needs

When physiological and safety needs are met, love and affection and belongingness needs emerge. The person begins to feel himself as part of a wider group, with the result that he yearns for friends, a sweetheart, wife or family, to share his life. He begins to wonder about his place in groups outside of his immediate family. Questions arise concerning acceptance, status and leadership. Finding one's identity as part of various groups becomes important. To feel that one is "a part of" or "belongs to" some human grouping is intensely significant.

Maslow saw thwarting of the love needs as a basic cause of maladjustment and points to the human's deep need for tenderness. It is at this point in our consideration of needs that the importance of a better understanding of sex and sexuality is evident. "Sex" may be understood simply as a physiological need. "Sexuality" however belongs to the human experience of wanting to "be close to", "to be part of", "to share with". Male and female roles take on new meaning when considered in the light of sex as a means of expressing human sexuality.

The Esteem Needs

Human beings have a need for a stable, firmly based, usually high evaluation of themselves. We need to respect ourselves, hold ourselves in high esteem. Our esteem needs include the need to have respect for others. If either of these needs is not largely satisfied we tend to become cynical and bitter. To "think well of", to "feel good about" ourselves and others is an essential part of a healthy personality. This does not mean that we are never dissatisfied with ourselves or with others, but self and other esteem does involve being able to say to self and others, "I like you", "I accept you as you are".

Maslow classified esteem needs in two subsidiary sets. In the first set he listed "the desire for strength, for achievement, for adequacy, for mastery and competence, for confidence in the face of the world, and for independence and freedom".[15] In the second set he included the desire for reputation, recognition of other people, dignity and appreciation. In connection with the first of these sets he noted that he was not certain that these desires are universal and questions whether people who are enslaved will in fact come to feel dissatisfied and rebellious.

Satisfaction of the self-esteem needs leads to feelings of self-confidence and self-worth and a sense of being able to contribute. Failure to satisfy these needs brings about discouragement and a sense of weakness and inability. Deserved respect from others is of

[15] Maslow, A. H., Motivation and Personality, 1970, p. 45

fundamental importance to the individual's growth in esteem for himself. Lasting satisfaction of self esteem needs is based on the person's awareness of his own capabilities but this awareness is facilitated by significant persons who recognize these abilities.

The Need for Self-Actualization

Maslow reasoned that often (if not always) when the physiological, safety, belonging and esteem needs are largely satisfied, the need for each person to do that which he is best suited for develops. The individual needs to make the best possible use of his talents and potential. He wants to do the best that he is capable of in whatever field he is best qualified. The concept of self-actualization carries the two-fold idea of making use of all one's capabilities and doing so to the full extent of those abilities. Maslow suggested that man under the condition of having his other basic needs satisfied feels the urge to become all that he might be. "Self-actualization" involves the concept of excellence to the extent of ones ability, the fullest possible realization of one's ability. We will consider later the characteristics of self-actualizing people as Maslow found them in his study of more fully functioning human beings.

Summary

Maslow identified five sets of basic needs. Each set is to be understood as a cluster of needs, related to other sets in an order of prepotency. Though the emergence of higher needs is dependent on the satisfaction of those lower in the hierarchy, this does not mean that lower needs must be one hundred percent satisfied before higher

needs emerge. Most people are partially satisfied and partially unsatisfied in all their basic needs at the same time. Maslow illustrated this point by assigning arbitrary figures to the average citizen as being 85 percent satisfied in his physiological needs, 70 percent in his safety needs, 50 percent in his love needs, 40 percent in his self-esteem needs, and 10 percent in his self-actualization needs.[16]

Gratification of needs is important, for it is as needs are met that higher needs emerge. Once a need is satisfied it ceases to serve as a motivator. Maslow perceived the perfectly normal, healthy, fortunate man as needing neither food, shelter, security, safety, belonging nor self-esteem, except in passing moments of threat. A healthy person is motivated by his needs to develop his fullest potentialities.

Some Phenomena that are in large part determined by Basic Need Gratification[17]

Gratification of basic needs can contribute towards

-feelings of well-being, health, energy and physical contentment
-feelings of safety, peace and security
-feelings of belongingness, acceptance and at-homeness
-feelings of loving and being loved
-feelings of self-reliance, confidence and trust in oneself
-feelings of making the most of one's resources
-feelings of learning and knowing more

[16]Maslow, A. H., Motivation and Personality, 1970, p. 54

[17]Maslow, A. H., Motivation and Personality, 1970, pp. 72-75

-a more comprehensive and unified philosophy

-a sense of rightness and order

-emergence of higher needs

-increasing independence of lower needs

-aversion and appetite feelings

-boredom and interest

-improvement in values and taste

-a richer and more emotional life

-more frequent peak experiences

-changes in hopes

-changes in frustration level

-movement in the direction of meta-motivation and being values

Basic need gratification can facilitate

-better reality-testing

-more successful hunches

-illuminations and insights

-less projection and ego-centereing

-less destruction of self and others

-more art, poetry and wisdom

-less stereotyping

-deeper respect for all human beings

-less fear of the novel and unfamiliar

-greater possibility of latent learning

-more pleasure in the complex

Basic need gratification can contribute to such character

traits as, serenity, kindness, generosity, bigness, peacefulness, friendliness, tolerance, brotherliness, courage, honesty, integrity and strength of will.

Persons whose basic needs are gratified are more likely to be better parents, friends and lovers, politically and religiously open, respectful of women, children and minorities, less authoritarian and able to identify with others, better judges of people, and more attractive.

Gratification of basic needs often brings about a changed picture of the good life, success and failure, movement toward a higher spiritual life, changes in energy and the level of hope, changes in morality and movement away from a win-lose way of life.

To understand the extent to which a person's basic needs have been satisfied, is to understand a great deal about why that person is the kind of person he is and why that person acts as he does. If our concern is to help a person change his attitudes and behavior, helping him to satisfy his basic needs may be an integral part of the process.

CHAPTER III

DEFICIENCY AND GROWTH MOTIVATION

Though not explicitly stated thus far, one implication of Maslow's theory of behavior is that man is a creature who moves ever onward and upward, drawn or attracted by "higher" needs and values. As lower needs are met higher needs emerge, and the individual draws closer to a self-actualizing style of life. From the Maslovian point of view, the motive complex of the individual shifts as basic needs are satisfied; motives are channeled in the direction of what Maslow called "self-actualization", and less in the direction of what he called "deficiency motivation".

Within the human species exists an intrinsic desire to develop one's personality, to strengthen one's character, and to plan one's life. Though he may not be consciously aware of it, the individual wants to be above worrying about such basic needs as food and shelter. He wants to move beyond self-centered concerns about his place in the family and community, and to be able to respect himself and others. Freed of these ego-centered "deficiency" needs, the individual is more able to lose himself in a cause outside of himself.

One might ask, if man is thus motivated towards mental health and life-fulfillment, how is it that so few humans qualify for what Maslow termed "self-actualizers"? What holds man back? What prevents growth? Why is it so difficult and painful for man to become what it appears he is meant to be?

According to Maslow, the answer to these questions lies in the fact that every human being has two kinds of motive forces simultaneously operating within him. One set clings to safety and defensiveness causing the individual to regress, to hold on to the past. In the grip of these self-preserving forces the individual is afraid to venture out, to take chances, to run the risk of losing whatever he has already achieved. In its most positive light this "drawing back" may be viewed as a move to build satisfactions in certain areas, to strengthen one's resources before moving forward. Like an army withdrawing in order to better its reserves before pushing ahead, the individual falls back to recover. Growth forward does appear to take place in step-by-step fashion and is dependent upon consolidation of each step before successive ones are taken. From a less positive point of view however, it can be said that the fears which prevent or inhibit psychological growth tend to diminish, perhaps even cripple character development. Though not discussed as yet in this paper, Maslow's concept of character development will be outlined later, in order that the reader may better understand the relationship between motivation and character development.

Opposed to these negative forces which stunt growth is a set of positive forces which directs the person toward wholeness of self, uniqueness of self, toward greater functioning of personal capacities, toward greater acceptance of self, and confidence in the face of the world around him. This "positive" motive complex was described by Maslow as "growth motivation".

Maslow asserted that the basic conflict which exists between growth-resisting and growth-encouraging forces is "existential, imbedded in the deepest nature of the human being, now and forever into the future".[18] He used the following diagram to symbolize the nature of this basic human conflict.

Safety ⟵ Person ⟶ Growth

Growth-encouraging forces maximize the attractiveness of growth and minimize the fears of growth. Growth-resisting forces minimize the attractiveness of growth and maximize the fears associated with growth. The motivating strength of these two sets of forces can be affected by exerting certain "pressures" as illustrated in the following diagram.

Enhance the dangers — Enhance the attractions

Safety ⟵ Person ⟶ Growth

Minimize the attractions — Minimize the dangers

Maslow understood the process of healthy growth as a never-ending series of choices; between the advantages of safety and growth, between the satisfactions of dependence and independence, between the anxieties associated with dullness and routine and those related to adventure and change. Each choice has its consequences. Ultimately the individual must choose for himself, otherwise his ability to experience internal satisfactions is severely limited. The individual must be allowed to accept responsibility for his decisions in order to learn from his mistakes and benefit in a personal way from his "right" choices. In other words, healthy growth involves accountability

[18] Maslow, A. H., Toward a Psychology of Being, p. 46

to self. Though the responsibility for decision-making must finally rest with the individual, there may be much that others can do to help individuals make "growth choices" and experience consequent rewards. The encouragement of a friend, the expressed confidence of another human may be enough to balance the scales in favour of a growth-choice. Maslow considered the good therapist as one who understands the naturalness of defensive and regressive forces. A good therapist understands that growth can only emerge from safety. If a person's defenses are extremely rigid it is for a good reason. These defenses cannot be suddenly ripped away without danger to the person. The therapist therefore needs to be patient, realizing that from a dynamic point of view all choices may be wise, including defense-choices. The choice of safety is wise when it avoids pain that would be more than the person can bear. Helping another person to make growth-choices involves inviting him to try a new experience, encouraging him that he is capable, and leaving the decision to him. Only the person himself can prefer one direction to another. No one can prefer on another's behalf.

Maslow saw the "primal choice", the "fork in the road", as the choice between what others want and what one desires for oneself. What others think is so important to many of us, that if it comes to a hard decision between what we want for ourselves and what others want for us, we tend to accept the decision of others. If the only way of maintaining the self is to lose others, Maslow viewed the ordinary child as willing to give up the self. What is true of the ordinary child may also be true of the average adult. The pressure exerted by parents upon children and adults in leadership positions to "do it my

way or else" is a pressure which need not be exerted. An individual in Maslow's estimation can be trusted and should be trusted to make his own decision. He should be allowed to maintain his self without the threat of losing others. An individual should be respected as a responsible chooser even though others choose differently for themselves. One individual has no right to decide for another; each must decide for himself, if the self is to be maintained and developed.

What Maslow termed "pseudo-growth" occurs when a person tries to convince himself that certain basic needs have been met, and that he is therefore ready to progress to higher motive levels. We are reminded that basic needs are arranged in a hierarchy. Those needs which are lower in the order are prepotent to those which are higher. This concept of the prepotency of lower needs dictates that lower needs must be largely satisfied before higher needs emerge. For example; if an individual's need for security has not been met, his need for self-esteem cannot be satisfied. Character-building takes place when each need (or cluster of needs) is satisfied in the order in which is appears in the hierarchy. By-passing a need only results in a person "falling back" to the level of his ungratified need.

The Need to Know and the Fear of Knowing

Maslow's study of psychologically healthy people led him to conclude that along with the basic needs which we have already considered, man has an innate need to know. There appears to be in healthier human specimens a positive attraction to the mysterious, to the unknown, to the puzzling and the unexplained. The natural curiosity

which leads a psychologically healthy child to investigate, to explore, to seek answers to his questions, is one obvious sign of some sort of innate drive. Such curiosity though less obvious in the average adult appears to belong to man as part of his nature.

Maslow came to understand man's "need to know" as including both knowledge of the outside world and knowledge of himself. As man has needs to understand, to "arrange", to "see as a whole" the world in which he lives, so also he has needs to know himself; who he is, what he wants, how he feels. Both kinds of knowledge are subjectively satisfying. Man's need to know belongs to that group of growth-motivating forces already discussed.

Like the other growth-motivating forces the need to know is counter-balanced by the fear of knowing. A man is motivated to explore the unknown, he is also motivated by fear of the unknown. Fear of the unknown in the world or in oneself is generic. Healthier specimens have less of both, but both belong to our nature.

"We tend" wrote Maslow, "to be afraid of any knowledge that could cause us to despise ourselves or to make us feel inferior, weak, worthless, evil, shameful."[19] We protect ourselves against any knowledge that might endanger our self-image. We are inclined to resist efforts of others designed to help us see painful truths about ourselves or about the world around us. We prefer to protect ourselves from knowledge which might cause us to become confused. We sense that the truth may be more than we can bear. Very often the "unbearable truth" by which we are repelled is related to our shortcomings, our secret sins, our

[19] Maslow, A. H., Psychology of Being, p. 60

darker self.

There is another kind of truth that many humans seem unable to recognize and accept; the goodness and capabilities and potential that also belongs to our human nature and to us as individuals. "...it is precisely the god-like in ourselves, that we are ambivalent about, fascinated by and fearful of, motivated to and defensive against".[20] Maslow came to describe this phenomenon of human nature as "the Jonah complex".[21] Not only are we blind to, and ambivalent about, our own good qualities and the responsibilities that accompany these capabilities, but also, we are in conflict with good qualities and possibilities in others. We find it as difficult to tolerate greatness and goodness as it is to accept weakness and evil. We want to be good and to achieve, yet we have difficulty with success, as Jonah had with his. To anticipate success is to risk more of oneself than to prepare for failure. To strive to the limit of one's ability and fail can be more painful than to concentrate on one's limitations and prepare to fail.

The need to know and the fear of knowing adds up to a dialectical relationship which is at once a struggle between fear and courage. Whatever social and psychological factors increase fear will diminish our desire to know and grow. Those factors that support courage, freedom and boldness will enhance our need to know and grow.

[20] Maslow, A. H., Psychology of Being, p. 61

[21] Maslow, A. H., Farther Reaches, pp. 35-40

CHAPTER IV

SELF-ACTUALIZATION

In order to better understand Maslow's theory of motivation it is necessary to consider what he meant by self-actualization. We will see that self-actualization refers to the process of growth in which an individual develops his "inner nature", his "inner core", his "true self". We will consider the fruits of self-actualization; the characteristics of those persons called "self-actualizers". Our third major task will be to consider the place of Being Values as Motivating factors in human growth and personality development.

Self-actualization; development of inner self

A central factor in our understanding of self-actualization is the concept that man has an "inner core", an "inner nature". This "inner nature" has some characteristics which are shared by all other "selves". Some characteristics of this inner nature are unique to the individual. The need for love, for example, is shared by every human being. Musical genius however is shared by a relatively small number of persons, and each of these has his own particular "genius". The concept of self-actualization includes the actualization of those characteristics which are essential to human nature per se and those characteristics which are unique to the individual. The "inner core", the "inner nature" of man includes both that which belongs to the species, and that which belongs to the individual.

Realizing humanness

From his study of healthier human specimens Maslow came to believe that it is possible to identify certain traits of character which are distinctively "human". He believed that it is possible to define human nature; to describe its potential. Realizing one's humanness, actualizing those potentialities that are inherent to our humanness may be viewed as the long range goal of living. Maslow believed that most human beings are not aware of this goal, that they are not aware of a "humanness" in themselves to be realized. Humans are usually not aware of what they are "by nature", by virtue of their specihood, and therefore are not aware of what they might become. Maslow felt that there is a need in man to develop his basic human nature, to come closer to being what he is as a human being. As a tiger needs to realize its "tigerness", a human being needs to realize its "humanness".[22]

Realizing ones humanness is not easily accomplished. Though this "inner nature" is biologically based and "instinctoid", it is in certain senses weak rather than strong. It is easily overcome, suppressed or repressed. This inner nature may even be permanently destroyed. Human beings unlike other animals no longer have strong, unmistakable instincts which tell them what to do, where and with whom. We do however possess what we might call "instinct-remnants". They give us clues to what it means to "be human", but they can easily be lost under the pressures of others' expectations or our fear of disapproval. Self-actualizing persons are better able to resist growth-inhibiting forces and

[22]Maslow, A. H., Psychology of Being, p. 191

thereby encourage the inner core of humanness that seeks to be recognized, understood and developed.

Realizing Individual Potential

The "inner nature" or "inner core" of an individual includes not only a certain "humanness" which is common to all people, but also individual potentialities which are not duplicated in any other person. Each person is both a human (sharing in humanness) and a particular human (possessing his own unique capacities and capabilities). Self-actualization includes the actualizing of individual capacities. Development of one's potential must be seen within the framework of that which is good for humans, that which is according to human nature. To say that an individual needs to actualize his own capabilities is not to suggest that an individual who is good at killing people should develop that particular talent. The concept of self-actualization points to the development of those individual capacities which fall within the range of what we refer to as "human" qualities as opposed to "inhuman", "subhuman" or "anti-human" qualities. Since killing people is an "inhuman" or "anti-human" activity, individual capacities related to effective killing are not included among individual capacities to be actualized. We think rather of such things as the ability to be a good mother, to build a good house, to play a musical instrument, to handle machinery, to write poetry, or to understand people. These are the kinds of qualities, positive, creative abilities that self-actualizing people tend to develop.

Developing this part of one's inner nature is not always easy. To do so one must learn what one likes, what one is good at, as well as

deal effectively with pressures which direct him away from developing his unique talents and potential. We note again that (as in the case of "development of humanness") self-actualizers are better able to see and do that for which they are best suited, that which their "self" wants to do.

We have drawn attention to a difference between capacities to be developed and those to be avoided. In this connection Maslow felt that the inner nature of man "is definitely not primarily 'evil', but is rather what we adults in our culture call 'good', or else it is neutral. The most accurate way to express this is to say that it is 'prior to good and evil'".[23] As Maslow grew older he became increasingly confident that man's inner nature can be trusted to point towards the good. What we consider as "evil" has been added to human nature. Human nature itself is not evil.

Having considered self-actualization as a development of one's "inner nature" or "inner core", we now turn to Maslow's research on self-actualizing people to learn how self-actualization is characterized in people's lives.

Self-actualizing people

Maslow's study of psychological health was not a research project in the usual sense of that term. We have already mentioned in Chapter I that Maslow was first moved to ask himself questions about psychological health by two of his professors whom he found singularly interesting, provocative and creative. Maslow's initial enquiries into psychological health centered around these two men and the question of what it was about

[23] Maslow, A. H., Psychology of Being, p. 194

them that made them seem so different from the "rank and file". In a later study, Maslow selected a list of subjects from among personal acquaintances and friends, from among public and historical figures.

The clinical definition on the basis of which subjects were chosen for study included both positive and negative criteria. The positive criterion included evidence that the individuals were making full use of their talents, abilities and potentialities. The people chosen needed to demonstrate that they were doing the best that they were capable of doing. Positive criterion also included evidence that basic needs for safety, belongingness, love, respect and self-respect, had been, or were being, satisfied. Also, the subjects chosen must have developed their philosophical and religious thinking to the point where they felt comfortable with their views.

Negative criterion for the choice of subjects demanded an absence of neurosis, psychopathic personality, psychosis or a strong tendency in these directions.

Living subjects were selected by a technique called "iteration", a technique used to study the personality syndromes of self-esteem and of security. (For a discussion of personality syndromes the reader may refer to Appendix B, Motivation and Personality, 1970).

Gathering of data consisted less of assembling specific facts and more of developing an overall impression of the subjects. Maslow referred to this stage of enquiry as developing "a global or holistic impression of the sort that we form of our friends and acquaintances. "[24]

[24] Maslow, A. H., Motivation and Personality, 1970, p. 152.

This gathering of "total impressions" yielded a number of characteristics which Maslow offered for further clinical and experimental study. The following is a list of personality traits which appeared to characterize these psychologically healthier people. It may help the reader to understand more clearly what Maslow meant by self-actualization. Self-actualization may be viewed as a growth process resulting in the following characteristics.

Clearer perception of reality and more comfortable relations with it

This capacity first came to Maslow's attention as an unusual ability to detect falseness and spuriousness in other people and to assess people accurately. In other words, self-actualizing people are good judges of character, able to "see through" false fronts. As his studies progressed, it became apparent that the ability to "see clearly" applied to many other areas of life as well, such as art, music, science, politics and public affairs. Predictions of the future made by self-actualizing persons seemed to be more accurate than those predictions based on unrealistic desires or fear.

Maslow's earlier tendency was to consider this capacity in terms of "good taste" or "good judgement". He later came to believe that "perception of something that was absolutely there" (reality) was a more accurate way of stating the matter. If this is true that some persons see reality as it is, the neurotic may be considered cognitively wrong.

Self-actualizers also demonstrate the ability to distinguish the fresh, concrete and particular from the generic, abstract and rubricized. The result is that they live closer to nature, to things as they are, rather than in a world of wishes or hopes or "should be's". For such

healthy subjects the unknown, the mysterious, poses no great threat. They are able to live comfortably with uncertainty and doubt, delaying decisions when necessary.

Acceptance of self, others and nature

Maslow's healthier specimens exhibit the capacity of being able to accept themselves with a minimum of shame or guilt. In fact they do not even appear to give the subject much thought. They seem to accept their sins and weaknesses as characteristics of human nature, rather than as personal and extraordinary expressions of humanity. They tend not to worry or complain about their own short-comings but rather to accept them as belonging to human nature.

Maslow found that self-actualizers "tend to be good animals, hearty in their appetites and enjoying themselves without regret or shame or apology".[25] The lack of shame or regret is not absolute, but is clearly an acceptance of animal processes like sex, urination and growing old as an inevitable part of life, as well as a lack of unnecessary guilt. There is a place for "intrinsic guilt", i.e. an awareness of being less than one can be, not measuring up to one's best, in the experience of self-actualizers, but this is quite different from neurotic guilt engendered by environmental forces. In general, healthy people tend to feel bad about the discrepancies in their lives; between what is and what very well might be.

Spontaneity; Simplicity; Naturalness

Self-actualizing people are relatively spontaneous in their

[25] Maslow, A. H., Motivation and Personality, 1970, p. 156

behavior and considerably more so in their inner thoughts and reactions. They act in ways marked by simplicity and straightforwardness with no great effort to please, impress or create an impression. The result is that self-actualizers are often seen as "unconventional". In deference to those whom he feels could not understand why he reacts as he does, a self-actualizer may go through the motions of accepting a public honor even though privately he considers the whole matter a joke. As long as he knows his own assessment of the situation and why he is doing what he does, the self-actualizer can go through the motions without pangs of remorse about being hypocritical. Given a situation that does not demand a certain "front", self-actualizers can easily "be themselves", giving free expression to their true reactions.

Maslow's clinical study of the human capacity for naturalness convinced him that Fromm was right in suggesting "that the average normal, well adjusted person often has not the slightest idea of what he is or what he wants, or what his opinions are."[26] Self-actualizers by contrast, know what they think and feel, how they want to change, and what they want to do. The concept of motivation does not apply to self-actualizers in the ordinary sense. Their motivation is a matter of character development, growth and maturation, rather than satisfying basic needs. Their need is to be the best that they can be.

Problem Centering

Because their basic needs are largely satisfied, ego centering is not a problem, leaving self-actualizers free to focus on problems

[26]Maslow, A. H., Motivation and Personality, 1970, p. 159

outside of themselves. Lacking fear for themselves and open to new experiences, they are better able to concentrate on the task before them. Their need to be the best that they can be becomes translated into doing the best possible job of the task with which they are confronted. The task may not necessarily be one that they would choose for themselves but one that their sense of responsibility, their willingness to do something for others, has led them to accept.

For the most part, self-actualizers tend to function in terms of basic issues, broad philosophical questions, without becoming entangled in minute details. They see things in perspective. One of the rewards that Maslow identified as belonging to such a relationship with life is a certain serenity and lack of worry that makes life easier for the person himself and for those around him.

The Quality of Detachment; the Need for Privacy

Maslow's subjects exhibit a preference for solitude to a greater degree than the average person. Even in the midst of a troubled, unsettled situation, they appear able to preserve without conscious effort a certain aloofness or remoteness. Maslow related this quality of detachment to that of objectivity and the ability to concentrate to the point where one becomes unaware of one's surroundings.

Self-actualizers are independent of their surroundings in the sense that they are self-determined, inner-directed, rather than objects to be moved about by circumstances. Maslow wrote "self-actualizing individuals have more 'free will' and are 'less determined' than average people are."[27]

[27]Maslow, A. H., Motivation and Personality, 1970, p. 162

Autonomy; Independence of Culture and Environment; Will; Active Agents

Motivated by growth-needs, rather than deficiency needs, self-actualizers depend less on other people and the world around them and significantly more on their own resources. Such inner resourcefullness better equips them to suffer set-backs and disappointments. The strength of inner resources can be such that individuals become independent of even the good will and affection of other people. Having been well satisfied in their esteem needs, self-actualizers can live without the appreciation of others in favor of being their own person.

Continued freshness of Appreciation

Self-actualizers have the capacity to respond freshly and innocently to good things in life with excitement, wonder, and amazement. No matter how often they see a sunset, smell a flower, listen to a piece of music or hold a new-born child, they do so each time with a freshness of sensing as though they had never done it before. While subjects differ in their choice of experiences, i.e. music means more than mountains to some, while babies mean more than flowers to others, they are all alike in that they draw strength and inspiration from the particular experience.

The Mystic Experience; The Peak Experience

Mystic experiences are common though not universal among self-actualizers. Strong emotions to the point of being "chaotic", "explosive", "overwhelming", "oceanic" are what Maslow meant by "mystic" experiences. He spoke of "feelings of limitless horizons...being simultaneously more powerful and also more helpless than one ever was before, the feeling of great ecstasy...the conviction that something extremely important and

valuable had happened."[28] After such an experience a person may have the sense of "never being the same again", "transformed", "lost in wonder, awe and praise". Mystic experiences vary in degree of intensity and frequency of occurence. As Maslow's studies continued he placed less stress on the differences between "peakers" and "nonpeakers", interpreting differences as being a matter of degree or amount. He came to view nonpeaking self-actualizers as practical, effective people and peakers as ones who as well as having the ability to function well in the world, "also live in the realm of Being; of poetry, aesthetics; symbols; transcendence, 'religion' of the mystical, personal, non-institutional sort; and of end-experiences."[29]

Gemeinschaftsgefukl

Maslow borrowed this word invented by Alfred Adler to describe the flavor of feelings for fellow human beings held by self-actualizers. Such feelings as identification, sympathy and affection along with occasional anger and disgust are characteristic. However exasperated they may become with the failures of others, they never lose the sense of being "together with" even the most stupid of their brothers. Adler referred to this state of affairs as an older brotherly attitude; a feeling of kinship marked by an awareness of being able to do things better than the other person and having responsibility towards that person.

Interpersonal Relations

Self-actualizers have deeper interpersonal relations and usually

[28] Maslow, A. H., Motivation and Personality, 1970, p. 164

[29] Maslow, A. H., Motivation and Personality, 1970, p. 165

with other self-actualizing or near self-actualizing people. Their circle of friends is usually smaller and more intimate than that of average people.

Hostile reactions to others are generally deserved and for the good of that person or for the good of another.

Self-actualizers attract at least some admirers, but are not always willing to give as much as their admirers are liable to demand. Faced with an embarrassing hero-worship kind of situation, self-actualizers tend to carry through as gracefully as possible, preferring to avoid such situations entirely.

The Democratic Character Structure

Self-actualizing people can be and are friendly with people of suitable character, regardless of race, color, or political beliefs. They are more interested in the person himself than in his credentials and expect to learn from anybody who has something to teach them. In such a learning situation, age, prestige and status are irrelevant.

This willingness to learn from others does not mean that self-actualizers are not discriminating; they are. Democratic character structure means that the individual makes hiw own choice of friends rather than accepting the stamp of society as his only guide.

Underlying the democratic character structure is a tendency to respect every human being simply because he is a unique member of the human family, no matter what that person has done or failed to become.

Nevertheless, self-actualizers are more likely to work against evil men and bad behavior because of their strong sense of right and

wrong, good and evil.

Discrimination between Means and Ends between Good and Evil

In their day-to-day living self-actualizing people know what for them is right and wrong and act accordingly with a minimum of uncertainty or inconsistency. Though they may not (usually do not) make an issue of personal integrity, they do exhibit it. Maslow describes them as religious people, in the social behavioral meaning of that term. Very few of them are religious in the sense of stressing the supernatural element and subscribing to institutional orthodoxy.

In general, self-actualizing people are fixed on ends rather than means, but what appear as means to average people may serve as ends to self-actualizers. Activities, events and people are appreciated as meaningful, worthwhile in themselves, rather than as means to some greater end.

Philosophical, Unhostile Sense of Humor

Self-actualizing people find humor in situations rather than as something added to situations. Their humor-producing stories are more like parables or fables than ribald jokes. They find humor in human tendencies to be over-serious, overly ambitious, over busy or important. Self-actualizers are inclined to "laugh with" rather than "laugh at". The characteristics of not taking themselves too seriously affects not only their gentle, non-hostile, philosophical sense of humor but also their approach to work, which is almost "playful".

Creativeness

Maslow found creativeness to be a universal characteristic of all the people studied or observed. Every subject showed a special kind of ingenuity or originality. He likened this creativeness to that of unspoiled children; a potentiality given to every human being. In some subjects creativeness appeared as an attitude, a way of doing everything, a spirited approach to living. Because of the ease with which self-actualizers see through to the real and true, they appear to average people to have special creative powers.

Resistance to Enculturation; The Transcendence of any Particular Culture

Self-actualizing people are not well adjusted in the sense that they are easily accepted by or are approving of their culture. They resist accommodating to the culture and maintain a certain inner detachment from it.

Though self-actualizers are within the limits of conventional choice of food and clothes for example, they are not considered particularly fashionable. What seems of great importance to the culture in which they are immersed is not of great signifance to them. They have their own standards that are relatively independent of those of society. Such things as dress and style are inconsequential. Self-actualizing people do not make an issue of social convention. They are generally not rebellious against the culture nor impatient to change it at the earliest possible moment. They apparently can live in relative harmony with the culture and to a large extent untouched by it, Maslow described them as "autonomous"; "ruled by

the laws of their own character rather than by the rules of society".[30]

The Imperfections of Self-Actualizing People

Maslow gave examples of extraordinary ruthlessness among his subjects such as decisive severing of relationships following betrayal of friendship and quick recovery following the death of a loved one. Because of their unusual character-strength and independence of other people, self-actualizing people sometimes deliberately alienate others. Absorbed in their own world, they can easily forget ordinary politeness and become "boorish" in their behavior. Maslow saw it as a certain kind of weakness that motivated by feelings for their fellow man they sometimes became over-involved with neurotic, unhappy people and are sorry for it later.

Maslow warned that there are no perfect people. If we are not to be disillusioned with human nature, Maslow's writings remind us we must give up our illusions about it, even as represented by the best specimens. Self-actualizing people can be irritating, boring, selfish and rude.

Self-actualization is not a static, unreal, perfect state in which all human problems are transcended, in which people live forever after in a superhuman state of serenity or ecstacy. Self-actualization may be described as a development of personality which frees the person from the deficiency problems of youth, from the unreal problems of life so that he is able to grapple with the real human problems to which there is no perfect solution.

Metamotivation and Self-actualization

We have already seen that according to Maslow's theory of motivation,

[30] Maslow, A. H., Motivation and Personality, 1970, p. 174

gratification of lower needs in the basic hierarchy results in the appearance of higher needs. As higher needs appear, they become motivational forces in the life of an individual. Given an individual whose basic needs are satisfied, the question is raised, "What motivational forces operate in his life beyond the needs to realize his humanness and develop his individual potential?" Maslow theorized that a self-actualizing person whose basic needs are satisfied is still motivated, but by needs above those of self-actualization. These "above" needs he referred to as "metaneeds" and their motivational force he called "metamotivation". Metaneeds do not generally appear in order of prepotency. Truth (for example) as a metaneed does not require satisfaction before other metaneeds like beauty or justice are experienced. Metaneeds are seen as overlapping one another, flowing from one another, related to one another, on the same level as one another. This is not to say that every metaneed exerts the same motivational power on an individual at a given moment, nor that every metaneed motivates every self-actualizing person to the same degree. The need for justice may be stronger for one individual than for another and stronger on one occasion than another, but justice as a metaneed takes its place along with other metaneeds as one of the motivational forces operative upon self-actualizing persons. Self-actualizing persons are not simply people who are sufficiently free of psychological disorders suitably gratified in their basic needs and positively using their capacities. Maslow theorized that a definition of self-actualization must also include a motivational element. In his construct of metaneeds, this motivational requirement is met. Self-actualizers may be said to be "unmotivated" in terms of basic needs. They do not feel rejected or insecure or worthless.

They are not attracted by the possibilities of a deeper sense of belonging or greater self-esteem. Instead they are drawn towards or motivated by what Maslow called "Being-Values" (B-Values).

Included in Maslow's list of B-Values are truth, goodness, beauty, unity, justice, order, simplicity, and playfulness. These are some of the ultimate values of human life. They lie "at the heart of" life. They come from "the center of" life. They give ultimate meaning to life. Without these values, life is ultimately meaningless and empty. Every person needs to experience values like truth and goodness and justice. Experience of these values contributes towards psychological well-being. Deprivation of these values leads to psychological ill-health. In the following table we have listed those B-Values which he was able to identify, along with their matching deprivations and resulting metapathologies. If a psychologically healthy person is deprived of being values, he will experience "metapathologies" of a particular sort, depending upon what value or values are missing. "Metapathologies" are those psychological "illnesses" experienced by those who have metaneeds (B-Values) that have not been satisfied.

B-Values and Specific Metapathologies

	B-Values	Pathogenic Deprivation	Specific Metapathologies
1.	Truth	Dishonesty	Disbelief; mistrust; cynicism; skepticism; suspicion
2.	Goodness	Evil	Utter selfishness. Hatred; repulsion; disgust. Reliance only upon self and for self. Nihilism. Cynicism.
3.	Beauty	Ugliness	Vulgarity. Specific unhappiness, restlessness, loss of taste, tension, fatigue. Philistinism. Bleakness
4.	Unity	Chaos, Atomism. Loss of connectedness	Disintegration; "the world is falling apart." Arbitrariness.
4a.	Dichotomy-Transcendence	Black and white dichotomies. Loss of gradations, of degree. Forced polarization. Forced choices	Black-white thinking, either/or thinking. Seeing everything as a duel or a war, or a conflict. Low synergy. Simplistic view of life
5.	Aliveness; Process	Deadness. Mechanizing of life.	Deadness. Robotizing. Feeling oneself to be totally determined. Loss of emotion. Boredom (?); loss of zest in life. Experiential emptiness.
6.	Uniqueness	Sameness; uniformity; interchangeability	Loss of feeling of self and individuality. Feeling oneself to be interchangeable, anonymous, not really needed.
7.	Perfection	Imperfection; sloppiness; poor workmanship, shoddiness	Discouragement (?); hopelessness; nothing to work for.
7a.	Necessity	Accident; occasionalism; inconsistency	Chaos; unpredictability. Loss of safety. Vigilance.
8.	Completion; Finality	Incompleteness	Feelings of incompleteness with perseveration. Hopelessness. Cessation of striving and coping. No use trying.
9.	Justice	Injustice	Insecurity; anger; cynicism; mistrust; lawlessness; jungle world-view; total selfishness.
9a.	Order	Lawlessness. Chaos. Breakdown of authority	Insecurity. Wariness. Loss of safety, of predictability. Necessity for vigilance, alertness, tension, being on guard.

B-Values	Pathogenic Deprivation	Sepcific Metapathologies
10. Simplicity	Confusing complexity. Disconnectedness. Disintegration	Over-complexity; confusion; bewilderment, conflict, loss of orientation.
11. Richness; Totality Comprehensive-ness	Poverty. Coarctation	Depression; uneasiness; loss of interest in world.
12. Effortlessness	Effortfulness	Fatigue, strain, striving. clumsiness, awkwardness, gracelessness, stiffness.
13. Playfulness	Humorlessness	Grimness; depression; paranoid humorlessness; loss of zest in life. Cheerlessness. Loss of ability to enjoy.
14. Self-sufficiency	Contingency; accident; occasionalism	Dependence upon (?). It becomes his responsibility.
15. Meaningfulness*	Meaninglessness	Meaninglessness. Despair. Senselessness of life.[31]

Maslow's observations of and interviews with self-actualizing persons supported his thesis that B-Values have a positive attraction for self-actualizing persons. He observed that many of his subjects showed enthusiasm for bringing about justice, exhibited delight in fighting lies and enjoyed seeing virtue rewarded.

Besides being attracted to values like goodness, truth and justice, self-actualizing subjects appear to be motivated by the challenge of work, the mystery of unsolved problems, opportunities to bring about happiness, In almost every case self-actualizers exhibit an attitude towards their work which Maslow described as "vocation", "calling", "mission". For self-actualizing people their "calling" appears to be an instrument for the achievement

[31]Maslow, A. H., A Theory of Metamotivation: The Biological Rooting of the Value Life

of, a carrier of, ultimate values. A meta-motivated lawyer for example, is seeking justice or goodness or truth rather than financial security only.

Before closing our consideration of B-Values as motivational forces it is useful to clarify differences between B-Values themselves, our experience of them, and our reactions to these values. B-Values, as Maslow understood them can be incorporated into, can become part of, the individual self. There is a sense in which man can experience ultimate values as part of his own nature. One might then speak in terms of "direct" experience of Being-Values.

In another sense, as we have already seen, B-Values may be thought of as realities which transcend human nature, acting as "outside" motivators to self-actualizing people. In either case, expetience of B-Values is marked by the development of attitudes such as love, awe, adoration, reverence, wonder, amazement, humility, unworthiness, gratitude and joy. Maslow was convinced that highest values cannot be receptively enjoyed and quietly contemplated. An individual experiencing them has to "break forth" in some kind of joyful expression. Reactions of wonder, love and awe demand to be expressed in praise or thanksgiving.

SUMMARY

In this chapter we have attempted to put forward Maslow's concept of self-actualization and metamotivation. We have seen that according to his theory self-actualizing persons are motivated by metaneeds, B-Values. Self-actualization is not a static state but rather a growth process. Though we have spoken of self-actualizers as though they alone are meta-motivated, we will consider in Chapters Six and Seven the implications

of Maslow's conviction of later years that all persons may be metamotivated to some degree. We remind the reader as we close this chapter of a basic principle underlying all of Maslow's research and theorizing, i.e. the principle that what is true of more fully developed human specimens is true for human nature per se and therefore tells us something of every human being.

CHAPTER V

ALCOHOLISM: DISEASE OR FAILURE OF PERSONAL GROWTH

In this chapter we will consider three different concepts of alcoholism: (1) as a disease of the traditional medical variety, (2) as a social illness and, (3) as a failure of personal growth.

Whether alcoholism is a disease or whether it should be considered as such, is an issue which has been under debate for nearly two centuries. It is an issue which remains unresolved among those who are associated with alcoholics including family, friends, and therapists. Even though lack of agreement exists among individuals and groups within the community, therapy tends to reflect one or more of the concepts under consideration. We will suggest that along with the views of alcoholism as a "disease" of the medical variety and as a "social illness" it may be useful to consider alcoholism as a "failure of personal growth"; "a diminution of full humanness". In this chapter an attempt will be made to demonstrate that Maslow's theory of motivation has important implications for treatment programs related to alcoholism. Before considering these implications we must give attention to the disease illness concepts and some of their consequences.

Medical Disease and Social Illness Concepts

In the preface to his Doctoral Dissertation entitled "A History of the Concept of Alcoholism as a Disease",[32] A. E. Wilkerson identified what he considered a problem of immediate concern; to decide whether

[32] Wilkerson, A. E., A History of the Concept of Alcoholism as a Disease

alcoholism is a disease in the traditional medical definition of the term, or, if it can better be understood as a "social illness". Viewed as a social illness, alcoholism may be understood as a problem of living with one's self and others. Wilkerson stresses that a decision in favor of either concept strongly affects the kind of treatment (or lack of treatment) offered. In his view the disease concept of alcoholism tends to dismiss important psychological factors as being only secondary. Wilkerson claims the tendency to relegate psychological factors to a position of secondary importance is less strong when alcoholism is viewed as a social illness. As long as alcoholism is defined as a disease, medical models will persist. Alcoholics will take their place as patients receiving help in treatment programs. Following the disease concept one may expect to find the alcoholic being treated by doctors, psychiatrists, nurses and other medical staff. Treatment of alcoholism as a disease may include the use of drugs in a hospital-like setting.

When alcoholism is understood as a social illness, greater emphasis is placed on psychological factors such as self-understanding and interpersonal relationships. With such an understanding of alcoholism we find a greater tendency for treatment to occur in therapy groups or in one-to-one counselling situations. Psychologists and counsellors are more in evidence than doctors and psychiatrists. Members of the alcoholic's family and of the community-at-large usually are brought into the treatment process. Underlying concepts do much to determine the kind of treatment offered. We shall see that considerable opinion exists in support of both views of alcoholism as a disease of the medical variety, and as an

illness of the personal-interpersonal type..

E. M. Jellinek was commissioned by the Christopher D. Smithers Foundation to study the disease nature of alcoholism. He is widely accepted as an authority on the subject. Jellinek viewed the disease concept of alcoholism as important, but only part of the entire issue. In the course of his studies he collected descriptions of alcoholism that categorize it as a disease either in Physiopathological or Psychological Illness terms. The following table lists writers and their descriptions of alcoholism as they appeared between 1937 and 1956.[33]

Authors	Descriptive Comments
Silkworth	an allergic disease
Cowles	a chemical allergy
Randolph	a masked food allergy
Dent	a chemical disease
Lecoq	alcohol is the disruption of nutritional balance and the generation of acidosis
Tuck	alcohol addicts should be considered as physiological problems ... nutritional deficiencies overshadow other factors
Fleetwood and Diethelm	tension and resentment in alcoholism are related to cholinergic substances
Breit	the uncontrollable craving of the chronic alcoholic has a physiological basis
Little and McAvoy	there is a cerebral condition predisposing to alcoholism

[33] Jellinek, E. M., The Disease Concept of Alcoholism, pp. 55-58, 83-86

Authors	Descriptive Comments
Mardones	alcoholism may be rooted in nutritional deficiencies
Williams	a genetotrophic disease
Smith	pituitary, adrenal and gonadal dysfunctions set up a demand for alcohol
Tintera and Lovell	hypoadrenocorticism sets up a need for alcohol, a symptom of a glandular disorder.

Proponents of the concept of Alcoholism as a psychological illness include:

Durfee	a pathological expression of an inner need
Strecker and Chambers	the alcoholic is sick in his personality
Moore	a mental illness
Seliger	a psychobiological allergy
Strecker	a neurosis of emotional immaturity
Lolli	an illness resulting from lopsided growth
Wexberg	a disease (in psychodynamic terms)
Hirsh	a disease of the total personality
World Health Organization (1951)	a disease process
McCullough	an emotional illness
Brunner, Orne and Orne	psychological illness
American Medical Association	syndrome of alcoholism recognized as an illness
Lazarus	a psychobiological malfunction
Kruse	a pathological process

Authors	Descriptive Comments
Sessions	a spiritual illness
Monsour	a symptom of psychoneurotic conflicts
Laidlaw	a symptom of compulsion neurosis

Besides those listed by Jellinek as holding disease concepts of alcoholism numerous others represent similar views. Harry Milt speaks of alcoholism as "a chronic disorder in which the individual is unable, for psychological of physical reasons, or both, to refrain from the frequent consumption of alcohol...."[34] He offers a selection of case histories to substantiate his position that alcoholism is not a disease for which a definite set of symptoms can be developed. Though alcoholism is not, in Milt's view, a single unitary disease, it is a "disease condition", or a "chronic disorder" found in association with many kinds of personality disturbance.

Jackson A. Smith, discussing Psychiatric Research in the Etiology of Alcoholism,[35] expresses his conviction that the alcoholic becomes addicted to a substance which is not addicting to the nonalcoholic. He is not convinced however that this can be taken to mean that alcoholism is a primary disorder. Alcoholism may result from physical, psychological and social changes which follow from the prolonged intake of alcohol in toxic amounts. Smith is satisfied that alcoholism may be safely considered as a chronic illness with psychological and social effects. He offers a

[34] Milt, H., Basic Handbook in Alcoholism, p. 7

[35] Alcoholism: An Interdisciplinary Approach, Edited by David J. Pittman, pp. 5 - 15

definition of an alcoholic as one whose drinking causes obvious physical difficulty, social problems in his marriage or occupation, and who drinks more to overcome his problems.

Marty Mann is more emphatically committed to the disease concept of alcoholism, he writes of alcoholism as a "progressive disease, which if left untreated grows more virulent year by year, driving its victims... deeper and deepr into an abyss which has only two outlets; insanity or death."[36]

Jellinek has formulated two general definitions of alcoholism. In order to encompass international thought as well as national differences of opinion (ranging from alcoholism viewed as addiction to alcoholism as heavy weekend drinking), Jellinek provides an operational definition of alcoholism as "any use of alcoholic beverages that causes any damage to the individual or society or both".[37] Admitting that such a vague definition ruled out the possibility of considering alcoholism as illness, per se, Jellinek proceeded to single out species of alcoholism, some of which he considered illnesses in the true sense. Jellinek's broad definition of alcoholism was developed after he had come to the conclusion that alcoholism is a disease. Whenever "loss of control" or "inability-to-abstain" are aspects of a person's drinking, according to Jellinek, then alcoholism is rightly viewed as a disease. In order to better understand Jellinek's distinctions, we will consider briefly his "species" of alcoholism. His species of alcoholism include what he labelled as alpha, beta, gamma, delta, and epsilon alcoholism.

[36] Mann, M., New Primer in Alcoholism, p.1

[37] Jellinek, E. M., Disease Concept of Alcoholism, p. 35

"Alpha alcoholism" denotes a psychological dependence upon alcohol in order to relieve bodily or emotional pain. Though such drinking may interfere with family life or work habits, it does not necessarily lead to loss of control or inability to abstain. This type of alcoholism does not lead to withdrawal disturbances nor does it provide any signs of a progressive process. Because relief of physical or emotional pain implies an underlying illness, alpha alsoholism may be considered as a symptom of a pathological condition, but not as an illness per se. What Jellinek terms "alpha alcoholism" may continue for thirty or forty years without any signs of progression.

"Beta alcoholism" is the term Jellinek chooses to describe the condition in which complications such as gastritis and cirrhosis of the liver may occur without either physical or psychological dependence on alcohol having developed. Disease is evident in the complications, but Jellinek does not view this species of alcoholism as a disease in itself.

"Gamma alcoholism" means the species of alcoholism in which there is an increased tissue tolerance to alcohol, withdrawal symptoms, physical dependence and loss of control. In gamma alcoholism there is progression from psychological to physical dependence but there remains an ability to abstain for periods of time. Jellinek regards loss of control and physical dependence as caused by physiopathological processes and therefore constituting disease.

"Delta alcoholism" in Jellinek's parlance means the state at which the individual experiences increased tissue tolerance, withdrawal symptoms,

physical dependence and an inability to abstain. Jellinek distinguishes between "loss of control" of gamma alcoholism and "inability to abstain" of delta alcoholism. "Loss of control" means the inability to stop drinking in the context of a particular drinking bout. The drinker is able however to refrain from drinking over periods of time between drinking periods. In delta alcoholism the drinker is unable to abstain entirely for even a day, though he is able to control the amount he consumes on any given occasion. Jellinek considers delta alcoholism a disease.

"Epsilon alcoholism" is what Jellinek describes as "periodic alcoholism". Since the occasion for this pattern of drinking appears to be freely chosen by the person, it is not viewed as part of the disease process, except perhaps in a psychopathological sense.

Jellinek has no reservations about considering gamma and delta alcoholism as disease. Wherever there is increased tissue tolerance, withdrawal symptoms, physical dependence and loss of control or inability to abstain related to alcohol, in Jellinek's view we are confronted with the disease of alcoholism.

Opposing views on Alcoholism as Disease

Although the concept of alcoholism as disease has been widely propagated and strongly defended by a variety of authorities during the past two hundred years, this concept of alcoholism has not gone unchallenged. Jellinek lists Bjork, Gescard and Gerandon and McGoldrick among those who have rejected the illness concept of alcoholism.[38] These writers represent a body of opinion that alcoholism is a moral issue. Similar views are reflected in temperance movements which stress the weakening of will and the

[38]Jellinek, E. M., Disease Concept of Alcoholism, p. 58

decay of morals that accompanies excess drinking. Bjork attributes alcoholism to defective superego development and is therefore to be considered as a moral question. He argues that alcoholism must be viewed as a crime when it results in destructive acts. Giscard and Girandon also accept alcoholism as a sign of weak character. They recommend that treatment of alcoholism should be combined with punishment. McGoldrick sees alcoholism as no more a disease than stealing or lynching. Like the three previous writers he attributes alcoholism to poor character development. He speaks in terms of distorted outlooks and a way of life developed out of ignorance and frustration.

While few writers today espouse punishment of alcoholics, traces of the feeling that alcoholics are "bad people" are still to be found in sentencing procedures which place people in jail for being drunk and in the attitudes of some medical staff who feel that the beaten-up derelict deserves to suffer. We suggest that there are vestiges of the views expressed by Bjork, Gescard and Girandon in society today.

Recent critics of Jellinek's view of alcoholism include David Robinson. He credits Jellinek with clarifying the disease nature of alcoholism by restricting the disease concept to loss-of-control and inability-to-abstain aspects of excessive drinking. Robinson is satisfied that these two aspects of alcoholism represent addiction in the pharmacological sense.[39] Nevertheless, Robinson holds Jellinek partly responsible for the more inclusive disease concept held by the general public. Jellinek's

[39]Robinson, D., The Alcohologist's Addiction, Quart. J. Stud. Alc. 33: 1028-1042

working definition of alcoholism as "any use of alcoholic beverage that causes any damage to the individual or society"[40] provides the basis for an ever-widening concept of alcoholism as disease. Robinson suggests that we have lost control over the disease concept.

Accepting a wide-ranging disease concept of alcoholism results in confusion and misunderstanding of appropriate roles of doctor and alcoholic patients. A person with a drinking problem may define himself as an alcoholic and therefore a medical matter. The medical doctor however may not consider a drinking problem as treatable by himself until physical damage becomes apparent. On the other hand, the doctor may view the person's condition as disease to be treated and the patient may hold the view that alcoholics are those who cannot control their drinking or who cannot abstain for periods of time. In either case, Robinson feels the relationship between doctor and patient is unduly complicated by an all-inclusive concept such as Jellinek's working definition.

Another difficulty inherent in the disease concept relates to the degree of responsibility the patient is willing to accept for his condition. Viewed as a disease, alcoholism may appear as a condition over which the patient has little control, for which he has no responsibility and about which he can do virtually nothing on his own. This "it-is-out-of-his-hands" view may be held by professionals involved with the problem, by family members, or by the patient himself. One consequence of such an attitude is that the patient is seen as in the grip of "outside" forces over which he is powerless. If anything is to be done about his

[40] Jellinek, E. M., Disease Concept of Alcoholism, p. 35

condition, it must be effected by others. Stressing the disease concept is incompatible with any treatment program which emphasizes motivation. Certain treatment programs depend heavily on motivational change. We cannot expect to assure patients that they are in the grips of a disease and at the same time attempt to motivate them towards a different way of living.

Robinson also points to the confusion that can result when different diseases serve as models for different people's conception of the disease nature of alcoholism. If alcoholism is viewed as a disease on the measles model, "it would be reasonable to expect immunity from further attacks after one self-limiting bout of alcoholism."[41] Such a model offers no grounds for abstaining, since immunity has already been achieved. Robinson concludes that the measles model is not satisfactory. Robinson attempts to demonstrate by considering bronchitis and cancer as possible models for alcoholism as a disease that persons involved in treatment must clearly understand what they themselves and those with whom they are involved mean by "disease".

He criticizes the wide-ranging disease concept because of the concomitant notions of stages in a disease process. If alcoholism is viewed as a disease, it follows that there are certain symptoms which will signal the onset of the disease. The disease may be expected to run its course, moving through progressive stages. If one stage is believed to follow another, it is reasonable for the drinker to believe that there is no way of preventing his progression through the various stages until he

[41]Robinson, D., The Alcohologist's Addiction, Quart J. Stud. Alc. 33:1037

has reached "rock bottom". Robinson comments that it is not surprising that the heavy social drinker should continue to drink if he has been led to believe that he is an alcoholic, that an alcoholic is addicted, and that alcoholism is a progressive disease.

Robin Room summarizes criticisms of the disease concept of alcoholism as they appear in literature related to the problem:[42] (1) the disease concept often inhibits treatment (2) the concept is vague and retards understanding (3) the disease label justifies otherwise inadmissable interference in individual freedoms, tends to preserve the status quo and often results in treatment as coercive as punishment (4) the disease concept of alcoholism fails to deal with phenomena that belong to social groupings rather than individuals.

Room is critical of the "humane cynicism" position which recognizes certain advantages in calling alcoholism a disease. One obvious advantage is increased social support for rehabilitation rather than punishment. Humane cynics do not consider alcoholism as a disease in terms of its etiology or treatment. They are strongly convinced that the disease concept should not be allowed to carry over into rehabilitative programs. To do so would place the alcoholic in a sick role. Nonetheless humane cynics see value in the disease concept at a public relations level. Room points to a basic inconsistency about such a position which eventually creates problems. It is clear that the "general public" includes would-be alcoholics. As a member of the general public a person is asked to consider alcoholism a disease. As an alcoholic in certain treatment programs a person

[42] Room, R., The Alcohologists's Addiction, Quart, J. Stud. Alc. 33: 1051

is expected to accept responsibility for his recovery. The illness concept of alcoholism does not support the acceptance of personal responsibility by the patient himself.

Summary

It is beyond the scope of this paper to resolve the issue of alcoholism as disease. We have attempted thus far to show that a large body of opinion maintains that alcoholism is a disease of the medical, or social-illness variety. The disease-illness concept of alcoholism is widespread in present North American Society; its historical roots go back at least two hundred years and the concept is actively promoted by professionals and laymen alike. It appears that the disease-illness concept has served the purpose of changing attitudes from "punitive" to "rehabilitative". The concept has been instrumental in presenting alcoholism as a public health problem, bringing it before medical and health-related agencies. From the patient's point of view, accepting his condition as a disease may be easier than accepting the individual responsibility associated with moralistic interpretations.

On the other hand, the notion that alcoholism is neither a disease of the medical nor of the social-illness variety, has always been part of the alcoholism debate. We have noted that opposition to the concept has come from those who stress individual responsibility both for the alcoholic's present condition and for his recovery and from those who recognize that alcoholism does not qualify as a disease in regards to its etiology or treatment.

We close our consideration of the disease, social-illness concepts of alcoholism with the thought expressed in the following: "the medical

disease concept which largely displaced punishment is having serious unfortunate consequences for both alcoholics and society, as well as being ineffective, the two models by no means exhaust the possibilities, so it is time to move to new attacks."[43]

What follows is an attempt to define another approach to the problem of alcoholism.

Alcoholism: Failure of personal growth

Instead of viewing neurosis as "a kind of disease or sickness or illness, on the medical model" Abraham Maslow learned "to see it also in a dialectical fashion, as simultaneously a kind of moving forward, a clumsy groping toward health and toward full humanness."[44] Maslow was not speaking about alcoholism as a particular neurosis when he wrote the above. Nevertheless, he suggests to this writer that alcoholism may be viewed in a similar fashion; as a groping towards a fuller human life. To consider alcoholism from this viewpoint is to raise questions like the following: (1) Are alcoholics motivated by those clusters of needs which Maslow identified in his "hierarchy of needs"? i.e. Do alcoholics seek food and shelter, security, love and belongingness, self-esteem and self-actualization? (2) If one or more of these basic needs are met, do higher needs emerge? (3) Can regular consumption of large amounts of alcohol be considered as an attempt on the part of the drinker to meet one or more of these needs, to enjoy a fuller human life? (4) If the behavior of alcoholics is to be understood in Maslovian terms, what are

[43]Dewes, P. B., The Alcohologist's Addiction, Quart. J. Stud. Alc. 33: 1047

[44]Maslow, A. H., Farther Reaches, p. 25

the implications for treatment programs? (5) If one accepts the notion that alcohol is in some cases psychologically and (or) physiologically addictive, is it reasonable to consider alcoholic addiction in the light of Maslow's understandings? i.e. Is Maslow's theory of motivation applicable to addicts, or must use of his theory be restricted to those species of alcoholism identified by Jellinek as not exhibiting the "loss of control" and "inability to abstain" aspects of excessive drinking?

These are questions which must be faced if we are to consider an approach to alcoholism along Maslovian lines. We do not propose to close the issue but rather to open the question. In doing so we will offer indicators that some individuals who call themselves alcoholics and are accepted as such by others are persons moving towards full humanness, however gropingly.

Full Humanness and Diminution

A. H. Maslow reasoned that thinking in terms of "full humanness" rather than "psychological health" requires that we use the parallel concept of "human diminution" istead of "neurosis". The key concept becomes that of "the loss of" or "not-yet-realized" human capacities or possibilities. As we have seen, Maslow did not require even of his self-actualizing subjects that they be perfect, completely need-fulfilled humans. It follows that those who are seriously lacking in self-respect or a sense of belonging may be thought of as experiencing a lesser degree of humanness or a greater degree of human diminution than those whom Maslow defined as self-actualizers. The concept of full humanness - human diminution presents the matter of personal development, psychological growth, in terms of degree or quantity. There

is no sharp dividing line distinguishing persons more fully human from those less fully human. This way of considering human development is in contrast to the health-sickness model which divides people into two groups: the healthy and the sick.

Applied to alcoholics, the concept of human diminution requires that we approach the matter in terms of human capabilities which have been lost and possibilities which have not been realized. Using Maslow's model, consideration will be given to the extent to which lost capacities may be recovered and unactualized potentials exercised.

Movement towards a fuller or lesser humanness, according to Maslow, may be understood as a series of choices in favour of growth or diminution. Self-actualization, as we have noted, represents a process of growth-choices. Every human decision moves the indivdiual in one direction or another. Subscribing to this concept of human growth or diminution, moves one away from the medical model. Instead of thinking in terms of illness, disease or neurosis, one begins to relate human diminution to such things as spiritual disorders, loss of meaning, doubts about life goals, grief over a lost love, loss of courage or hope, despair for the future, dislike for oneself, the feeling that one's life is being wasted or that there is no possibility of joy or love.[45]

These "diminutions" of life are the kinds of things frequently referred to by alcoholics as describing their own condition. When asked what they want most out of life, or what is most important to them, alcoholics often answer in phrases like the following:*

[45] Maslow, A. H., Farther Reaches, p. 31

*statements recalled from Inquiry Group Discussions. see appendix

I would like to - have my family back

- feel that there is hope
- recover my faith
- have respect for myself
- get rid of all this guilt
- enjoy what life I have left
- feel that life matters
- live a normal decent life
- be myself and not be lonely.

"These", as Maslow said of his list of spiritual disorders, "are all fallings away from full humanness, from the full blooming of human nature. They are losses of human possibility, of what might have been and could yet be perhaps."[46]

Diminutions of humanness, according to Maslow, include the loss of pleasures, joys, competence, the inability to relax, the weakening of will and the fear of responsibility; similar, indeed, to the self-descriptions of many alcoholics.

Describing what life is like for them alcoholics make statements such as:

I cannot enjoy life anymore.

I don't even enjoy drinking.

I know now that I wasn't doing my job properly.

I get so nervous and jittery that I have to drink to relax.

I know that I should take care of my children but I don't want the responsibility.

[46] Maslow, A. H., Farther Reaches, p. 31

These comments of alcoholic patients like those previously mentioned are recalled by the author from treatment settings. They are presented here, not as "typical" remarks of "typical" alcoholics (though some may view them as such) but rather as "indicators" that alcoholics experience what Maslow described as "diminution of humanness". They are not alone in the experience. We suggest that alcoholics can become acutely aware of the extent to which their lives have been diminished.

Human Diminution and Recovery

Inner Signals

Maslow was optimistic that human diminution is reversible. He believed that satisfactions which had been lost could be regained. Movement toward full humanness, in Maslow's view, necessitated an increased awareness of one's identity; a better understanding of "who one is". One needs, according to Maslow, to become aware of what one is, biologically, as a member of a species, of one's abilities and limitations, of what one is best suited for and called to be. "One absolutely necessary aspect of this self-awareness is a kind of phenomenology of one's own inner biology, of that which I call "instinctoid".[47] Maslow considered it possible to carry this process of growing self-awareness through to the very highest levels of personal development. Maslow believed that the spiritual or philosophical life is an essential element in man's development. The implication for our enquiry is that recovery from human diminution associated with alcoholism involved the discovery of self as a member of a species which has a spiritual life. Increasing awareness of one's identity involves more than a growing awareness of oneself as an individual, it

[47] Maslow, A. H., Farther Reaches, p. 32

includes growing in understanding of what it means to be human.

If we are to become aware of who we are we must learn to listen to our "inner signals". "Recovering the self must, as a sine qua non, include the recovery of the ability to have and to recognize these inner signals."[48] Human diminution often is accompanied by the loss of ability to have and to hear "inner signals". We suggest that alcohol related diminution includes this two-fold loss. Consumption of alcohol in large amounts over extended periods of time is generally agreed to have an anaesthetizing effect. Deadness, emptiness and lack of feeling characterize the lives of many alcoholics. Though feelings of remorse and guilt are experienced during periods of sobriety, these feelings are diminished in periods of drunkenness. Some alcoholics admit to having more courage after a few drinks. They claim that they are better able to "face the boss", "make a date" or "deal with a customer" when they are strengthened by "booze". We speculate that consumption of alcohol is sometimes an attempt to overcome or escape from unpleasant feelings. The party-goer who finds it easier to socialize after a few drinks may be using alcohol to overcome his nervousness. We suggest that feelings of unease and discomfort can be deadened by consumption of alcohol.

Maslow's "inner signals" suggest other kinds of messages that come from within. The sense of right and a committment to truth are examples. These are signals that tell us not only how we are, but also how we ought to be. Many alcoholics claim that as drinking patterns develop it becomes easier to avoid the truth; deception of self and others becomes a way of life. "I would like to be honest with myself and others"

[48] Maslow, A. H., Farther Reaches, p. 33

if often a stated goal of recovering alcoholics. Inner signals which serve as guides to what we understand as "the good life" can be shut off.

If it is possible by heavy drinking to deaden unpleasant feelings of insecurity and disregard signals that point to honesty, it follows that recovery from alcohol-related human diminution will involve the recovery of the ability to have and hear these "inner signals". Some rehabilitative programs offer opportunities for persons to experience, accept and express feelings, and to listen to "inner signals".

Basic Needs & Recovery of Humanness

We have already seen that Maslow placed great stress on the satisfaction of basic needs as a pre-condition of full humanness. He theorized that each need (or cluster of needs) in the hierarchy must be consistently satisfied before higher needs emerge. Maslow believed that when lower needs are satisfied, higher needs surface. He was certain that needs can be met. If a child has not been loved enough, Maslow's treatment of first choice was to shower him with love "to just slop it all over him".[49]

As the starving person needs food, so the unloved person needs love. Until the need for love is satisfied, higher needs such as self-esteem have little motivational significance. Alcoholism may be viewed in terms of those basic needs which appear to be unsatisfied. The "rock bottom" to which Alcoholics Anonymous members refer may mean that the person is severely lacking in each of the psychological areas which Maslow

[49]Maslow, A. H., Farther Reaches, p. 34

identified. He may be undernourished, without security or family, filled with remorse and self-pity. Maslow's concept of basic needs requires that the recovery process begin at the lowest unmet need.

Maslow accepted the presence of neurotic needs in human beings, but he understood them as reactive rather than basic. He saw neurotic needs as effect rather than cause. Though experienced in much the same way by the individual, making strong demands to be satisfied, neurotic needs are not inherent to human nature as are the basic needs. Maslow made the important distinction between those needs which when satisfied foster healthy character, and those needs which when satisfied bring about a less healthy condition. We have said that satisfaction of basic needs is an integral part of recovery of humanness. Satisfaction of neurotic needs serves no such purpose. A neurotic power-seeker in Maslow's view will not be satisfied by giving him more power, instead his neurosis is confirmed. For the ultimate well-being of the individual it made little difference to Maslow whether neurotic needs were satisfied or not. Though his distinction between neurotic and basic needs complicates the issue of identifying and satisfying basic needs, and puts us back into a consideration of "healthy" versus "unhealthy" personality, we feel it important to recognize that not all needs have to be satisfied. "Satisfaction of basic needs" does not mean "satisfaction of every need". Maslow was arbitrary at this point. Certain needs are basic to human nature, others are not. Only those that are basic require satisfaction to bring about a greater degree of humanness.

If one accepts that basic need gratification leads to recovery from

human diminution, it follows that the recovery process will be furthered in a variety of settings. Persons taking part in the recovery process may (should) include family members, friends, peers, as well as professional therapists. An institution can provide food, shelter and a degree of security, but love, belongingness and self-esteem are needs that can only be met by "significant others". Maslow spoke of psychotherapy as "a good human relationship". He saw human friendships as offering "mutual frankness, trust, honesty, lack of defensiveness,...the expression of a healthy amount of passivity, relaxation, childishness, and silliness".[50] With good friends a person can be loved and respected for himself. While the individual counsellor or therapist may "be a friend" to a person seeking to develop his humanness, it is obvious that no single person can provide the breadth of relationships to which Maslow draws attention.

A further aspect of our humanness which Maslow felt is often overlooked is our need to love. Our need to <u>love</u> is no less important than our need to <u>be</u> loved. For many people in North American Society, expressing feelings of warmth and affection is difficult. We assume that alcoholics share these inhibitions. By virtue of his need structure, the alcoholic needs to love. Whatever diminution he may have suffered, the need is there as part of his speciehood. As he recovers his humanness we may expect his feelings of warmth and affection to make themselves felt. Maslow's thought suggests that these feelings should be encouraged and expressed.

<u>Summary</u>

We have suggested that alcoholism may be viewed in Maslovian terms

as a "diminution of humanness". We have not presented researched data nor have we referred to other writers to support this view. Instead we have sought to apply Maslow's theory of human diminution to the alcoholic person making use of the writer's recollections of alcoholics' self-descriptions. As Maslow was optimistic that human diminution is reversible, we are optimistic that treatment based on Maslow's theory of motivation can assist alcoholics in their recovery.

CHAPTER VI

IMPLICATIONS OF MASLOW'S THEORY OF MOTIVATION FOR TREATMENT PROGRAMS

We have argued that alcoholism may be understood as a diminution of full humanness; a falling away from what the person is fundamentally motivated to become. We have drawn attention to Maslow's theory that every person has clusters of needs arranged in an order of prepotency. As lower needs are satisfied, higher needs emerge. Any attempt to draw implications from Maslow's theory of motivation for treatment of alcoholics must be firmly grounded in the concept of Basic Need Gratification. We need also to keep in mind Maslow's observation that individuals cannot move to lasting satisfaction of higher needs <u>until</u> lower needs are satisfied.

In this chapter we shall consider further Maslow's theory of motivation and its implications for treatment of alcoholics.

In Chapter two we listed certain phenomena that Maslow believed to be largely determined by Basic Need Gratification. These included feelings of well-being, physical contentment, peace, self-confidence, and making the most of one's resources. Satisfying basic needs in a consistent way contributes, in Maslow's view, to character traits such as serenity, courage, honesty, and strength of will. Persons whose basic needs are gratified tend to be better parents, better judges of character and more able to identify with others. Maslow also suggests that basic need satisfaction contributes to a changed attitude toward what constitutes the good life, more energy and hope, and a more comprehensive and unified philosophy of life. Maslow hypothesized that if man is fed, sheltered,

protected and loved, possesses self-esteem and a sense of purpose, he will experience those character traits which contribute to the good life. "...it is put forward as a thesis for further investigation that satisfying man's basic needs (all things being equal, putting aside certain puzzling exceptions, and for the moment neglecting the desirable effects of deprivation and of discipline) improves him not only in character structure but as a citizen of the national and international scene as well as in his face-to-face relationships."[51]

On the basis of his study of "better specimens", (self actualizers as he called them) Maslow came to feel that what is true of self-actualizers is true of 'average' human beings. In other words, (as we have already noted) self-actualization may be understood as a process in which higher needs emerge as lower needs are satisfied. We must now ask ourselves if Maslow's concept of instinctoid need motivation is applicable to the alcoholic person. If an alcoholic's lower needs are satisfied, will higher needs emerge, motivating him toward a fuller life? Does Maslow's theory of Basic Need Satisfaction hold true for a hard core, skid row alcoholic? Can his theory be applied to Jellinek's "gamma" and "delta" type alcoholic? We have raised these questions earlier. We ask them now as pointedly as possible because our answers to such questions provide clues to our own attitudes towards alcoholism and our feelings about alcoholics. Is alcoholism best understood as a disease and an alcoholic as a sick person, or may alcoholism be viewed as a state of diminished humanness and an alcoholic as another person motivated by his basic nature towards a fuller human life?

[51] Maslow, A. H., Motivation and Personality, 1970, pp. 69-70

Our thesis is that alcoholism may rightly be viewed as a diminution of humanness. What appears as a need for alcohol is (we believe) a symptom of one or more of the basic needs which Maslow identified. As these basic needs are satisfied, the "need" for alcohol is lessened. We propose that alcoholics can be "counted on" to be motivated by higher needs as lower needs are met.

We base these propositions on our experience with alcoholics in a treatment setting who appear to regularly confirm Maslovian concepts. They identify traits of character which they would like to possess such as peace of mind, honesty with self and others, and the ability to "see things as they are". During the course of a twenty-eight day period in a treatment setting, alcoholics appear to be motivated by a variety of emerging needs, differing greatly from one individual to another but still reflecting a basic pattern of development such as Maslow outlines in his Hierarchy of Basic Needs.

A Treatment Program

The treatment program postulated in a twenty-eight day, residential program such as the one offered by the Alcoholism and Drug Abuse Commission of Alberta, at Henwood House. (see appendix) Referrals for this treatment may be made by physicians and other medical personnel, social workers, court officials, family members, clergy, friends, or by the patient himself. Treatment is available to all persons with alcohol-related problems of any age or either sex. There is no screening process designed to eliminate those who appear less likely to benefit from treatment. It is required that the person not have had a "drink" in the twenty-four hour period prior to his or her admission. The treatment centre offers individual

and group counselling. Each person entering the program is assigned to a particular counsellor and to a given group. Most patients remain with the same individual counsellor and group throughout the program, though if circumstances suggest otherwise, changes are sometimes effected. Group counsellors move from group to group and as persons are discharged and admitted at irregular intervals, the personnel of a given therapy group is not constant from week to week.

As well as two teams of counsellors, the treatment staff includes a medical doctor, registered nurses, a psychologist, clergy, athletic director and occupational therapists. Treatment personnel work closely with spouses and other relatives as they are encouraged to participate in the program with the patient. Facilities are provided for spouses to "live in" for limited periods.

Contact with Alcoholics Anonymous is maintained through a regular weekly meeting of A.A. in the institution itself. Community events such as curling and bowling provide opportunities for recreation outside of the recovery center.

Though not an integral part of the recovery program, week long seminars for people from the helping professions and other interested persons, result in the casual involvement of patients with other members of the wider community.

Given such a treatment program, what sorts of issues are raised by Maslow's theory?

Patients or Participants

To avoid thinking in terms of illness, we suggest that instead

of referring to persons in a treatment program as "patients" we consider them as "participants" in a recovery process.

"Participants" indicates that they are in fact taking part in a program designed to assist in their recovery from a state of diminished humanness. The term "participants" suggests that these people are not to be "treated" by others, but that they are expected to participate in a process of growth with fellow participants and staff. "Participants" implies personal responsibility for growth and recovery. Throughout the remainder of our considerations we will refer to persons involved in treatment for help in alcohol-related problems as "participants", recognizing that staff and family members also have a vital role in the recovery of humanness. We emphasize the mutual responsibility for human development: the responsibility of the individual to and for himself and the importance of "helpers" in the "self-building" process. While there is truth in the saying that the alcoholic must "help himself", it is also true that much can be done by others to assist him in accepting this personal responsibility. Hence the concept of a participatory process involving a number of persons, the goal of which is a fuller human life.

Assessment of Participants

Maslow's theory of motivation suggests that participants in a recovery program will not all be motivated by the same cluster of needs at the time of their admission. The participant who has just been discharged from hospital where he was being treated for liver damage and malnutrition following years of prolonged excessive drinking, may be expected to be motivated by a different set of needs than the participant who has admitted

himself because his drinking is beginning to have negative effects on his work or family life. The variety of needs felt by different persons points to the advisability of an early assessment of individual needs. Such an assessment could be made by the participant with assistance from one or more of the counselling staff. The objective of this assessment is to determine with the participant his long range goals and shorter range objectives. It is important that the participant formulate long range goals which may be articulated as states of living to which he aspires, e.g. a reunited family, a "decent" feeling about himself. With such "ultimate" aims in view, participants are better able to understand the relevance of more immediate objectives which if achieved, contribute towards the realization of future hopes. As future and present goals become clear the participant is encouraged to choose those activities within the program most appropriate for attainment of the goals and objectives he has set. A participant may decide that what he needs most in the first few days of recovery is plenty of sleep and a maximum of fluids. Maslow's theory suggests that a sleepy, thirsty man is sleepy and thirsty "all over". If he is fatigued and dehydrated, everything he does will be influenced by his need for rest and fluids. Maslow's theory further suggests that it is frequently a waste of time and energy to involve a participant in satisfying higher needs until his lower needs are adequately and consistently gratified. Counsellors in this situation recognize that staying in bed may be a way of satisfying a neurotic need to avoid responsibility or to meet one's need for warmth and comfort; however, awareness that a participant is motivated by neurotic needs should not

overshadow the fact that some participants have a legitimate need for rest and fluids.

On the other hand, some participants are primarily motivated by a need for fellowship or a sense of belonging. These people are encouraged to choose elements in the program which offer maximum possibility for socializing and getting to know other participants and staff members. Some participants in the recovery process come from a well-fed, well sheltered, financially secure, but lonely environment. During the assessment or initial plan-making stage of the program they begin to identify those experiences they most desire, and those ends which are achievable.

Participants preoccupied with a coming court appearance, are likely to feel insecure. Feelings of insecurity may be accompanied by fear and distrust of the law, and a sense of powerlessness. These feelings often influence attitudes toward the recovery center, particularly if it is government sponsored. Participants referred by the court frequently feel within the grip of the "system". They look upon treatment programs as a sentence to be served.

Attempts should be made as soon as possible to clarify the position of a participant in a recovery program. He should be made aware of his position as a participant with particular attention given to rules applying to the life of the community and conditions under which a recovery program can be terminated. Criteria governing a participant's discharge need to be clearly established. If a participant's program can be terminated by a decision of one or more staff members, conditions under which such action can be taken should be well understood by the participant. Within such a

a framework, a participant may learn that certain behavior can result in discharge. Instead of feeling that others are making arbitrary decisions affecting his welfare, a participant is encouraged to recognize that his presence in the program is dependent upon his own decisions and actions. As a participant develops confidence in himself, he feels a greater degree of security in the recovery setting and is better able to work at those elements of his program which he has chosen to pursue.

Assessment of a participant's needs is an activity in which each participant plus one or more staff members is engaged. We view participant assessment as an initial stage in each participant's program and as an ongoing process throughout the entire program period. Hopefully, participants will continue this process in their "back-home" situation. Maintaining what we have called an "assessment process", i.e., identifying those clusters of needs with the greatest motivational force, requires the presence of a number of factors.

Requirements for Ongoing Assessment

1. Acceptance of basic principles

Regular assessment of a participant's needs requires understanding on the part of counsellor and participant of what is meant by "needs" and "wants". It is not essential that either counsellor or participant be versed in Maslovian motivational theory, but it is necessary that both parties accept certain basic principles. There must be commitment on the counsellor's part to the following viewpoints: (1) participants can learn, discover and articulate their needs; (2) participants can choose what they think is best for them and often (though not always) make the

right choices; (3) counsellors can foster individual responsibility and personal growth by offering alternative activities from which the participant may build his own unique recovery program.

2. Alternative activities

If participants are to choose from the entire program those elements which seem appropriate for achieving personal goals, it follows that a variety of opportunities must be available. As well as the basic requirements for food, shelter and fellowship, a recovery program should offer relaxation, occupational and group therapies, lectures, discussion groups, recreational and work activities. Before the participant joins one or more of these activities efforts should be made to ascertain that he understands what he is trying to accomplish as a result of becoming involved. If, for example, encounter groups are available, it is best that a participant understand the purpose and modus operandi of these groups as well as the way in which such a group may serve his purpose. A participant should realize that an encounter group offers opportunities to its members to, (1) more freely experience and express emotions, (2) reveal oneself to other members, (3) give and receive support for more "open" communications, (4) confront one another honestly with our reactions to another's behavior, (5) accept criticism with a minimum of defensiveness and attack and a willingness to explore oneself.[52] Though it is impossible to describe "trust" or "support" or "belonging" to one who has little or no experience of these qualities of life, it is possible to dispel much of the air of mystery that may otherwise surround encounter groups of various types. In

[52]Egan, G., Encounter: Group Processes for Interpersonal Growth, 1970, p. 82

this writer's opinion, a participant's cause is best served by efforts designed to lower anxiety feelings and strengthen the desire to interact and learn. Attempts on the part of counsellors to explain "what we do" in encounter group will hopefully contribute towards this end.

Principle of Development

Maslow's theory of prepotent needs suggests that a participant may, in the course of a twenty-eight day program, become motivated by needs higher than those which motivated him at the beginning of his program. The implications of this change in motivational structure are significant to the participant as well as to the counsellor assisting him in his recovery. Is it possible that a participant's need to belong can be satisfied in two weeks if he has had no such feeling over the past twenty years? Can a person who has come to detest himself recover his self respect in a month? Is length of time or quality of relationship the more significant factor in human experience? We ask the reader to consider the relevance of Maslow's theory. Was Maslow unduly optimistic about the possibility of reversing human diminution? Was he realistic in his expectations for character development? A recovery program based on Maslovian principles assumes that a participant in the recovery process will develop, and that this development will move through certain stages. The implication is that certain elements of the recovery program will be more appropriate at week three than at week one. A consideration of spiritual values or personal vocation is more likely to be meaningful to a participant after he has worked through his concerns related to the loss or break-up of his family. While it is not expected that each

participant will be motivated to take part in every element of the program provided, it is assumed that participants will derive benefit from participating in activities designed to meet higher needs. Provision should be made in over-all program planning to provide opportunities for growth on a sequential basis. Activities designed to foster loving relationships will be made available to participants after they have begun to feel a degree of security and trust in their new environment.

Identifying Ultimate Goals and Unconscious Motivation

We have already suggested that assessment of participant's needs by the participant (assisted by one or more staff members) is an integral part of the recovery process. We wish to draw special attention to Maslow's conviction that an understanding of higher needs contributes to our understanding of the whole person. It is true, according to Maslow, that an individual acts as an integrated whole. It is also accepted in Maslovian thought that "wishes", "dreams", "desires", "hopes" belong to the whole person. While the lowest unmet need usually has more motivational effect on the person, higher needs often tell us more about the "whole" person. Realizing that a participant has become addicted[53] to alcohol helps to explain his previous pre-occupation with always having an available supply. His need for alcoholic beverage may motivate him to have a bottle at the office, a bottle in the car, and several bottles hidden in various places at home. His lowest unmet need i.e. "a drink", does much to determine his daily routine. Participants in a recovery program often refer

[53] By "addicted" we mean that state of life in which the individual finds it impossible to function without alcohol in his system. He may experience physical craving or may simply feel that he "wants" a drink. He may rationalize that he doesn't "need" a drink, but performs better with one. If a person depends upon alcohol for the performance of daily activities, we refer to that person as "addicted".

to their experience in terms like "my whole life came to revolve around alcohol", "alcohol became my god". Maslovian psychology reminds us that a participant is more than an addict. Because he is human he possesses higher needs. He needs to love and be loved, to have self-respect and a sense of purpose. While these higher needs cannot be satisfied until lower needs are met, Maslow suggests that they can be "discovered", "stimulated", " "encouraged", "recognized". As we have noted, participants in a recovery program appear quite capable of identifying character traits and styles of life that they would like to experience.

How can participants be assisted by counsellors to identify and work towards Ultimate Goals? It seems to this writer that just to raise the question is a beginning. To ask a person what he wants "in the long run", or what he would "like to be someday" is to initiate the process of recognizing the difference between those everyday desires that are means to ends, and those long-range goals that are ends in themselves. If serious attempts are to be made in recovery programs to understand the whole person in this way some form of value counselling is implied. By "value counselling" we do not mean counselling to change values, but a counselling process designed to discover values. Maslow was optimistic not only that individuals have ultimate values, but also that people from different cultures share in a common set of ultimate goals. "Apparently ends in themselves are far more universal than roads taken to achieve these ends, for these roads are determined locally in the specific culture."[54]

[54] Maslow, A. H., Motivation and Personality, 1970., p. 23

Common Cross-Cultural Goals

If we accept Maslow's proposition that all humans share a set of common goals it follows that value counselling can take place in a multi-cultural setting. "Universality of ends" implies that Indian, Metis, Anglo-Saxon and Central European Canadians can work together in a goal-identifying process. Separating participants into social, economic or ethnic groups is unnecessary (and probably unwise). Maslow's concept of universality of ends suggests that participants from various occupations and religious backgrounds can profitably work together to discover common human goals. Though cultures and sub-groups within cultures seem to differ in what they "want out of life", anthropological evidence indicates that beneath cultural differences in how we live, there is common agreement on what is most important in life. While it may seem obvious that carpenters, bankers, clergymen who share common problems are able to work together on solutions, it should be pointed out that many existing treatment programs tend to involve people of a certain socio-economic group and exclude others. We recognize that a number of factors may suggest such divisions, resulting in a treatment program for skid row types, another program for Native People, and still another for members of the professions. The concept of common cross-cultural goals does not support these separations.

Motivating States

One proposition discussed briefly in Chapter one is the concept of motivating states. As well as being motivated by sets of needs which may be understood as short-range goals or ultimate ends, people also are motivated by what Maslow calls an "organistic state of affairs",

a "motivating state". A feeling of rejection, of being unwanted or worthless is an example of a motivating state. Maslow saw these states as occasional occurences. Feeling sorry for oneself is an experience shared by many participants during a recovery program. During the period in which this "state of affairs" applies, a participant may be expected to act in accordance with that state. Until his state changes he is not likely to be interested in matters unrelated to his self-pity. The good counsellor however, often is able to bring this state of "feeling sorry for himself" to a participant's attention in such a way that he is able to recognize his condition and move on to more satisfying endeavors.

It is important that participants in a recovery program become aware of their motivational state. Such awareness helps to explain both present and past behavior. As we have already mentioned, the lives of many alcoholics are characterized by "deadness", "emptiness", and "robotizing" which Maslow identified as marks of human diminution. If we accept "deadness" as a characteristic trait of the alcoholic life experience then program developers are challenged to include elements in a recovery program which will assist participants in the process of recognizing and coping with their inner feelings. We suggest that a recovery program can include sensitivity training which will assist the participant in experiencing and expressing his feelings.

Program Activities to Assist Participants in Identifying Feelings

It appears to this writer that a variety of self-awareness exercises may serve to assist participants in identifying their own

feelings. The procedure of sitting quietly and focusing attention on different parts of one's body, until one becomes aware of one's self as a "live" unity may serve as a beginning. Viewing a film and discussing it in small groups in terms of feelings generated in the film and in the viewers may awaken deadened feelings of fear, anger, sympathy, joy and love. It is not our purpose to plan a specific program, but rather to suggest that a recovery program based on Maslovian theory will make provision for self-discovery of the sort we are discussing. Any attempt to assist the participant towards a clearer perception of his feeling state, we consider well directed.

Time may be spent in therapy and other groups working towards the goal of better understanding of feelings. Maslovian thought assumes the presence of feelings, but reminds us that feelings can be so deadened in advanced human diminution that they seem to be lost entirely. Some alcoholics witness to the anaesthetizing effect of alcohol. During the course of recovery they sometimes admit to "turning to the bottle" to overcome feelings of loneliness, depression, and insecurity. Participants often explain their drinking in the pub as an alternative to "getting mad at the wife". As regular and prolonged periods of drinking are substituted for the expression of personal feelings, an alcoholic becomes less aware of these feelings and less able to express them. Feelings of warmth and affection are often "buried" along with feelings of remorse and self-pity. One objective of a recovery program is to bring these feelings back to life in such a way that participants can "own" them, can accept them as part of themselves, and learn to express them in appropriate ways.

Recovery and Decision-Making

We have suggested that a recovery program based on Maslovian principles provides alternatives from which participants may choose those activities which seem best suited for satisfaction of immediate and long range goals. We emphasize the importance of a participant making his own decisions. Recovery from human diminution may be viewed as a series of growth choices. Hopefully a recovery program will be well marked by such choices. Nonetheless, hope on the part of staff or family members that such choices will occur should not obscure the phenomenon to which Maslow drew attention is his discussion of deficiency and growth motivation. "...we can consider the process of healthy growth to be a never ending series of free choice situations...in which he must choose between the delights of safety and growth, dependence and independence, regression and progression, immaturity and maturity.... We grow forward when the delights of growth and anxieties of safety are greater than the anxieties of growth and the delights of safety."[55]

Alcoholics appear to confirm Maslow's theory that every human has within him two sets of motive forces. One set clings to safety and defensiveness causing the individual to "draw back", to hold fast to what he presently possesses or to cling to the past. The other set moves the person forward to new experiences, toward fuller functioning of personal capacities and increased confidence in the world around him. Maslow envisaged growth-encouraging forces which maximize the benefits of growth, motivating humans toward responsible decision-making. Growth-resisting forces minimize the attractiveness of growth and draw attention to dangers

[55] Maslow, A. H., Psychology of Being, p. 47

associated with growth choices. A recovery program should give serious consideration to these motivational forces which Maslow termed "safety" and "growth". We might think of growth-resisting forces as fear; fear of making decisions, fear of experimenting with different behavior, fear of changing one's view of life. Growth encouraging forces may be understood as courage; courage to make decisions, courage to change one's behavior patterns and adopt a different philosophy of life.

Recovery programs based on Maslovian concepts attempt to enhance those forces which maximize the rewards of growth and minimize its dangers. It appears to this writer that any elements of a recovery program which contribute to an experimental atmosphere may be beneficial in this regard. Participants are more likely to attempt new forms of behavior, consider new ideas and make different decisions if they can be helped to feel that whatever change they make need not be for life. In the context of recovery from alcohol-related diminution it may be difficult to create this laboratory-type experimental atmosphere. Participants may be under extreme pressure from others to commit themselves to an alcohol-free future. We propose that such a commitment can be arrived at by a series of what Maslow termed "growth-choices". Participants are more liable to make such choices if they can view them as an experiment of a temporary nature. For example; a participant may be encouraged to try volleyball or pottery or dancing or speaking to a stranger or going without alcohol for a certain length of time. At the end of a stated period the participant may evaluate his experience and decide whether or not he wishes to continue the experiment.

Maslow reinforces the principle that people must be allowed to accept responsibility for their decisions in order to learn from their mistakes and benefit in a personal way from their "right" choices. It is satisfying to the individual to know that he has made some good choices.

Maslow recognized that growth-choices are made from psychological positions of relative safety. A number of implications flow from such a view of human behavior. We have already noted that psychological defenses are for the individual's protection. Built up over the years on the grounds of personal experience, defenses cannot be suddenly ripped away without danger to the participant. From the dynamic point of view, all choices may be "wise" (or at least functional) including defense-choices. The choice of safety is wise when it avoids pain which the participant is unable to bear. What appears to a counsellor as a safety-choice, i.e. a choice made from defensiveness or fear, may (under certain circumstances) be viewed as a growth-choice if it is made by the participant in the awareness that it is not merely what others desire for him. In other words, even those choices made in favor of self-protection reflect a degree of self-assertion. To the extent that the participant is "taking his own stand", "being his own person", he is developing character. The "primal choice", the "fork in the road" of which Maslow spoke[56] is especially significant for participants in a program of recovery. We view character-building as taking place whenever participants decide for themselves, even when they decide not to engage in certain activities because of the psychological risk involved.

Character growth occurs when the participant makes "his own"

[56]Maslow, A. H., Psychology of Being, p. 52

decision about taking part in the program. As long as a participant feels that he is involved "because of my family", "for the sake of my employer", or because "my counsellor wants me to", character growth is limited. Families, employers, counsellors and others may help to initiate involvement in recovery oriented programs, but until the participant feels "I am here because I want to be, because I have decided, because I want to change", recovery will be insignificant. No one can make growth-choices for another. We can let the other person know how we feel about his situation, what we would like him to try. How others feel becomes another factor which participants take into consideration as they make their choice, but each participant must decide what he will do in the light of all the factors which bear on his situation. Alan Keith-Lucas states the matter clearly in the following quotation.

> A positive choice--which is, of course, what all of us want--cannot be made, it cannot even be too passionately wished for by the person offering help. It doesn't come from being exhorted, or persuaded... or shamed, or encouraged, or praised....One can't argue anyone into it. One doesn't do it because someone else wants one to do it...the truth is that the positive choice--the choice to accept the problem and do something about it--is possible only if a person is free to do exactly the opposite, to deny it, to fight against it.[57]

Keith-Lucas highlights the difficulty experienced by people in the helping professions in allowing those whom they are trying to help to fail, to make the "wrong" choices. Like Maslow, he sees "something of triumph" even in negative choices. The determination not to do what is expected of one in a recovery program may be a sign of growth. The person

[57] Keith-Lucas, A., The Art and Science of Helping, Alcoholism and the Helping Professions.

who makes the wrong choice in Keith-Lucas' view is much closer to help than he who makes no choice at all.

Recovery and Learning

Maslow's concept of man's "need to know" and "fear of knowing" has implications for a recovery process. It suggests that participants will be motivated to understand their situation as persons whose lives have been adversely affected by alcohol. A participant's desire to know may be expressed in requests for information about alcoholism. (We have seen that viewing alcoholism as a disease makes it easier for the alcoholic and others to accept the alcoholic's condition). Participants may express their desire to know in terms of self-knowledge. Why do I head for the pub? Why am I not able to control my drinking? Why must I drink until I am ill? These are questions participants often ask in their attempt to gain self-knowledge. It appears to this writer that many participants tend to ask the "easier" question first, i.e., those questions related to alcoholism as an entity in itself. If alcoholism can be understood as something which happens to people, over which they have little or no control it is less threatening for the person concerned. To ask oneself why one behaves in a particular way under certain circumstances is to push for understanding of inner self. In the context of a recovery program these latter type questions tend to anticipate negative answers like "because I am weak", "because I cannot face reality", "because I am no good", or "because I am crazy".

Maslow (as we have noted in a previous chapter) attempted to

clarify the inner struggle between fear and courage in terms of "need to know and the fear of knowing".[58] Fear of "being crazy" or of "going crazy" appears to be a motivating factor in the lives of some alcoholics. Such fears are reflected in participants' expressions like "I am utterly confused", "I must have been insane". To feel that one has lost (or is in danger of losing) control of one's thoughts and emotions can be a fear-arousing experience. Extreme fear can cause a person to become insensitive to what is happening around him. Fear has the power to immobilize the individual. Maslow identified the "unbearable truth" by which we are repelled as related to our shortcomings, our secret sins, our darker self. Fear of insanity is sometimes part of the "unknown" for alcoholics.

The "other side" of our nature; the goodness and capabilities that belong to us, is equally difficult to accept. We are at once attracted to and repelled by the god-like in ourselves.

Recovery programs must face the issues raised by the need to know and the fear of knowing. To what extent can participants be helped to face the fears related to self-knowledge by providing information about alcoholic patterns and development? At what point do lectures, films, and discussion about the use and effects of alcohol become substitutes for activities designed to approach the more personal questions related to individual behavior? Those responsible for developing recovery programs can be encouraged by the inherent need to know by which participants are motivated. A basic principle of program planning should be that learning opportunities provide maximum support for a participant's desire to know,

[58] Maslow, A. H., Psychology of Being, pp. 60-67

minimizing the dangers of self-knowledge.

Summary

We have attempted to draw implications from Maslow's theory of motivation for programs designed to assist persons in recovery from human diminution related to excessive use of alcohol. We have suggested that Maslow's theory implies appropriate timing for certain activities, related to a participant's particular level of need. We have drawn attention to the ongoing process of evaluation required for such a procedure. We have stressed the importance of a participant's involvement in decision-making, recognizing that a recovery program may be seen as a collection of opportunities from which the individual participant develops his own program. Though we have not emphasized the counsellor's role, it is apparent that he must have a close relationship with the participant if he is to be of optimum use as the participant's program develops. Such a participant-counsellor relationship will impose definite limits as to the number of participants each counsellor is able to work with at a given period. Daily sessions for program-building appear to be desirable. Above all, Maslow's theory of motivation suggests that there are motivational factors at work within each participant moving him towards recovery of humanness. It is these health-restoring forces which "helping partners" seek to identify and cooperate with.

> The organism has more tendency toward choosing health, growth, biological success than we would have thought a century ago...it brings back into serious focus the whole Taoistic point of view,...where we have learned not to intrude and to control....Taoistic means asking rather than telling. It means nonintruding, noncontrolling....It is receptive and passive rather than active and forceful.[59]

[59] Maslow, A. H., Farther Reaches, pp. 14-15

This attitude towards participants in a recovery program implies trust in the person that he prefers to be fully human. Even his "wrong" choices may be seen as gropings toward a better life.

We have seen that Maslovian psychology provides conceptual guidelines for the formation of a program designed to assist alcoholics in their recovery of more complete humanness. In the following chapter we will consider Maslow's concepts of peak-experiences and the implications of this concept for recovery programs.

CHAPTER VII

PEAK-EXPERIENCES AND THEIR IMPLICATIONS FOR RECOVERY PROGRAMS

In this chapter we shall investigate Maslow's though regarding peak-experiences and consider the implications of this concept for participants in a recovery program.

We note that psychologists, (like members of other professions) traditionally use terms and thought forms for which meanings have been generally accepted within their particular discipline. Maslow was an exception in that he introduced terms like "spiritual growth", "moral development" and "saintly people" to twentieth century psychology.[60] In the opening pages of Farther Reaches of Human Nature, Maslow explained his discovery during the thirties that certain psychological problems could not be managed well by the scientific structure of the time. Raising what appeared to be legitimate questions about human life he found it necessary to design another approach to psychological problems in order to deal with them. "This approach slowly became a general philosophy of psychology, of science in general, of religion, work, management, and now biology."[61]

Maslow's work in the area of man's "spiritual nature" may help us better understand participants in a recovery program who seem to be strengthened by an appreciation of the spiritual quality of life and also those participants who show reluctance to become involved with the spiritual dimension of a recovery program. We will focus on Maslow's understanding

[60] Maslow, A. H., Farther Reaches, p. 7

[61] Maslow, A. H., Farther Reaches, p. 3

of the phenomena which he called "peak-experiences" and attempt to draw from these, implications for a recovery program.

Peak-experiences: Who has them?

The first stage of our inquiry is an attempt to understand what Maslow meant by "peak-experience", remembering that his descriptions of peak-experiences grew out of his investigations of human experience. In his early studies he proceeded on the assumption that some people do not have peak-experiences, he referred to them as "non-peakers". As his observations continued, Maslow observed that a rather high percentage of his subjects actually had peak-experiences but were able to recall or describe them only under skillful questioning.[62] "Non-peaker", as Maslow used the word, came to describe not the person who is unable to have the experience, but the person who is afraid of such an experience, who turns away from, supresses or "forgets" it.

In Maslow's view, those persons who are extremely rational or mechanistic in their way of life tend to become non-peakers. Maslow theorized that such persons regard peak-experiences as a kind of insanity; a state in which one loses control and is overwhelmed by irrational emotions. He further postulated that any person who is afraid of going insane and for that reason is hanging on to reality in desperate fashion, seems to be frightened by peak-experiences and tends to fight them off.[63] Maslow identified "emotion-denying", "means-oriented", and "other-directed", as personality types unlikely to accept peak-experiences as a natural part of human life.

[62]Maslow, A. H., Religions, Values, and Peak-experiences, p.22

[63]Maslow, A. H., Religions, Values, and Peak-experiences, p.23

Peak-experiences and Human Nature

Maslow stressed that peak-experiences are not dependent upon churches or specific religions. As we have already noted, they are related more to personality types than to other variables such as religion. In Maslow's view, peak-experiences do not necessarily imply any supernatural concepts. "They are well within the realm of human nature, and can be investigated and discussed in a entirely naturalistic way."[64] Maslow viewed peak-experiences as more characteristic of health than of neurosis or psychosis. He saw them as more to be valued than to be feared.[65] Some individuals appeared to Maslow to have personal core-religious experiences easily and often, and were able to accept and use them for personal growth.

Peak-experiences in Maslow's judgment "belong to" human nature; are rooted in human nature. While some people are more accepting of this "element" of humanity than others, all persons share in it. While some people may be assessed as more "religious" or "spiritually inclined", all persons may be viewed as "spiritual by nature". The ability to have peak-experiences is not, according to Maslow's view, a supernatural gift bestowed on a select few, but rather a part of man's nature to be discovered, developed and utilized. If it is accepted as good for man to actualize his potential, developing one's spirituality may be accepted as one of the goals related to personality development.

Peak-experiences: What are they?

It serves our purpose at this point to consider the nature of

[64]Maslow, A. H., Religions, Values and Peak-experiences, Preface p.xii

[65]Maslow, A. H., Religions, Values and Peak-experiences, Preface p. xiv

peak-experiences as Maslow understood them. We have seen that certain personality types are more likely than others to have (or accept) peak-experiences. Behind our inquiry into the nature of peak-experiences lies the question; Are these the kinds of experience that an alcoholic has had, or is capable of having?

Maslow isolated certain characteristics of peak experiences. The following is our interpretation of these characteristics.

1. A sense of oneness. In this experience the universe is perceived as an integrated and unified whole.[66] There is an awareness of the whole universe as "all of one piece" and of oneself as being part of and belonging to it. This awareness that "all is one" is in sharp contrast to the feeling that the world is "coming apart" and that one is "going to pieces". To feel oneself "a part of" the world is to feel a sense of order and purpose in life. Such a sense of order and purpose differs markedly from the feeling that "nothing matters", "nothing makes sense", and one's life is "in the hands of fate". A sense of order and purpose coincides with the conviction that one has a degree of control over the present and future; that decisions made and action taken makes a difference in outcomes. Viewed in this way, both life in general and individual existence take on meaning and significance.

Related to the experience of being at-one-with the world is the sense of "fitness" of things as they are. While describing peak-experiences some subjects reported feeling "rightness", meaning that

[66] Maslow, A. H., Religions, Values, Peak-experiences, p. 60

nothing needs to be disturbed or re-arranged. They spoke of feeling that they could go on forever with everything just as it is; full, entire, complete, unified. Oneness and wholeness appear to be allied concepts of peak-experiences.

2. Non-judgmental perception of self. Peak experiences are sometimes marked by the ability to see oneself in a total, non-comparing, non-judging, completely accepting fashion.[67] Unlike our usual way of perceiving; comparing one with another, seeing a person in relation to his surroundings or beside another, peak-experience cognition is marked by a view of self or others as worthwhile in themselves. Maslow gave as an example of non-judgmental perception a mother examining in loving ecstasy her new-born infant, utterly enthralled by every single part of him, from the wisp of hair on his head to his tiny toe nail. The mother is filled with wonder and awe that such a creature could be, entire and whole, none other like it, individual and unique. Though Maslow did not use the term in this context his writing suggests that peak-experience is characterized by an awareness of "holiness". By "holiness" we mean "that which inspires awe and wonder, and absorbs the viewer in contemplation of itself". One possibility of Maslow's "peak-experience" is the overpowering realization of one's uniqueness and self-worth.

3. Selfless perception. Another characteristic of peak-experience is the perception of one's environment (people and things) as less related to one's own concerns. The world is see as worthwhile in itself rather than for what it can provide.

[67] Maslow, A. H., Religions, Values and Peak-experiences, p. 60

The world is viewed "in its own Being'" and "as an end in itself".[68] "Being Cognition" makes it possible to see more clearly and objectively the nature of the object in itself, with no reference to what it can do for oneself. Being-cognition may be described as "selfless perception", in which the person or thing is viewed in terms of its inherent worth. "...perception in the peak-experiences can be relatively ego-transcending, self-forgetful, egoless, unselfish...it becomes more object-centered than ego-centered...objects and people are more readily perceived as having independent reality of their own."[69] Maslow's investigations led him to conclude that in peak-experiences people become larger, stronger, taller people and tend to perceive accordingly. Peak-experiences enable people to "grow tall" and "see tall".

4. Meaning-giving: Maslow concluded from his research that peak-experiences are meaningful, worthwhile experiences in themselves. They do not have to be explained or justified in terms of consequent benefits to the individual. To attempt to validate peak-experiences is in Maslow's view, to risk detracting from their inherent worth. Their inherent worth rests in the fact that they can give meaning to life, not only to those relatively brief periods encomapssing the experience itself, but to the whole of life. Maslow suggested that the possibility of having future peak-experiences gives hope to persons who might otherwise "give up" on themselves, or even life itself. He speculated that occasional occurrences of peak-experiences help prevent suicide.[70]

[68]Maslow, A.H., Religions, Values and Peak-experiences, p. 61

[69]Maslow, A.H., Religions, Values and Peak-experiences, p. 62

[70]Maslow, A.H., Religions, Values and Peak-experiences, p. 62

Peak-experiences perceived as worthwhile events in themselves may help the person to recognize that there are other things in life worthwhile in themselves. Recognition that there are "ends" as well as "means" refutes the proposition that life is meaningless or empty. Such recognition may be an important step in the process of discovery of self-worth. Maslow understood peak-experiences as helping the individual find meaning in particular events, other persons, oneself, and life.

5. Timelessness: Peak-experiences are often accompanied by a loss of awareness of time and space. A minute may seem like an hour, or a day may pass as a moment. The subject may feel that an entire life has been lived, so intense in the "aliveness" of a brief peak-experience. On the other hand, a peak-experience extending over a longer period may seem to the subject like a few moments, so precious is the event. Peak-experiences may also be marked by a loss of awareness of one's surroundings. The subject beomes "detached from", "independent of" his environment. The experience is sufficiently intense or absorbing to shut out other stimuli. Victor Frankl tells of a vision of his wife during his imprisonment in a concentration camp.[71] Frankl's experience of his wife's presence "separated" him from his captors and fellow prisoners to the extent that he became largely unaware of physical discomforts. Time and place lost their meaning as he felt himself united with his wife.

6. Goodness and Evil accepted: In peak-experiences subjects report seeing the world "as beautiful, good, desirable, worthwhile".[72]

[71] Frankl, V. E., Man's Search for Meaning, pp. 58-61

[72] Maslow, A. H., Religions, Values, and Peak-experiences, p. 63

The world is never, in these circumstances, seen as something evil or fear-arousing. Instead, the world is accepted. The subject feels himself to be a part of it. He feels that he "understands" it. With all its mystery and unknowns, it still "makes sense". Life seems to be "going somewhere", it has a purpose, and the individual has his place in that "direction" and purpose of life.

Evil is not underestimated or overlooked. It too is accepted as having a place in the overall scheme of things. Realities like suffering, disease, and death are accepted as belonging to human existence. With these viewed as an accepted part of his life, man is able to look on life and pronounce it GOOD! In peak-experiences, disagreeable realities are accepted more totally than at other times. "It is as if the peak-experience reconciled people to the presence of evil in the world".[73]

Maslow compared this accepting relationship of oneself and the world with the god-like qualities of detachment which allows one to view evil as a product of "limited vision and understanding". Such a response to evil results in emotions like pity, kindliness, sadness or amusement. This, according to Maslow is exactly how self-actualizing people at times react to the world, and how persons react in peak-experiences.

7. Humbleness and Loss of Fear: Reports on peak-experiences reflect emotions such as wonder, awe, reverence and humility. In peak-experiences one's awareness of how great life is, how much there is to be learned, is sharply increased. Maslow spoke of a readiness to "listen" and an ability to "hear". In peak-experiences one becomes open to whatever life has to offer. The possibility of dying may be included

[73] Maslow, A. H., Religions, Values and Peak-experiences, p. 64

in the humble acceptance of everything that belongs to life.[74]

In peak-experiences there occurs a tendency toward loss of fear and anxiety, which includes the loss of the fear of death. In some instances subjects reported feeling that they could welcome death. Subjects reported a sense of gratitude felt during or after a peak-experience; the feeling that "I don't deserve this".

Importance of Peak-experiences

"It is my strong suspicion that even one such experience might be able to prevent suicide, for instance, and perhaps many varieties of slow self-destruction, e.g. alcoholism, drug-addiction, addiction to violence, etc."[75] As we have already noted, peak-experiences appear to give meaning both to the individual and to the world of which he is a part. Senses are sharpened and emotions awakened, which at other times are dulled and deadened. The notion of what it means to be "alive" takes on new meaning. In peak-experiences the depth and height and breadth of life is touched.

Implications of Peak-experiences for Recovery Programs

Do alcoholics have peak-experiences?

We have seen that Maslow identified certain personality types as likely to resist peak-experiences. Though he came to conclude that all humans are capable of having peak-experiences, he also concluded that some persons are afraid of them, viewing peak-experiences as irrational and approaching insanity. While Maslow came to recognize the ability

[74]Maslow, A. H., Religions, Values and Peak-experiences, p. 65

[75]Maslow, A. H., Religions, Values and Peak-experiences, p. 75

to have peak-experiences as inherent in human nature, he also realized that many people view such experiences as super-natural, or contra-natural. We accept Maslow's theorizing on human nature as relevant for alcoholics in a recovery program. We encounter individuals in recovery programs who appear to represent the various categories Maslow describes. There are those who tend to be extremely rationalistic, who are comfortable only so long as they can remain at a reasoning, "philosophical" level. When discussion in therapy groups centers on present experience of and expression of feelings, they tend to become nervous and agitated. Some participants prefer to tell stories about their experiences, or reason as to the causes of their addiction, rather than risk exposure of themselves by expression of their present emotional state.

Among alcoholics in a recovery program are those who deny there is more to life than that which "meets the eye". For these people, all of life is explainable in materialistic, mechanistic terms. The mysteries of life are nothing more than those questions for which man has not found the answer. For these persons, feelings of awe and wonder are experiences to be denied or avoided.

Some participants verbalize their fear of insanity, in some cases reflecting on past behavior as evidence to support their fear. Extreme confusion in the midst of a recovery program raises fears in the participant that he may never see things clearly, may never be able to make decisions.

We have already drawn attention to the "emotional deadness" that characterizes the life of many alcoholics. Feelings have been so long suppressed that they find it difficult to reawaken them. Even with

the anaesthetizing effect of alcohol removed, some participants are slow to respond to outside stimuli. They insulate themselves against demonstrations of warmth and affection or coldness and anger. Participants who have learned to "protect" themselves from close relationships are less likely in our estimation to be open to peak-experiences, confirming Maslow's findings that some persons are less likely to have peak-experiences than others.

On the basis of the above one might conclude that alcoholics in a recovery program are unlikely to have or want to have peak-experiences. We feel that such a conclusion is not warranted.

Some alcoholics witness to having had moments of "spiritual awakening" when they knew they were in the presence of someone or something greater than themselves; when they felt at peace with themselves and everything around them, when with all its evil and trouble, the world seemed like a beautiful place. Some participants can look back on these periods of tranquility and heightened understanding and actively desire such experiences again. We believe as Maslow has suggested, that the hope of experiencing a sense of oneness or a sense of purpose is enough to keep a participant active when he might otherwise withdraw.

While there is much to suggest that participants in a recovery program resist peak-experiences, there is also data to support the thesis that some participants have had peak-type experiences and are open to having them again.

The Natural Origin of Peak-experiences

Maslow drew attention to the natural origin of spiritual experiences.

It is important that participants in a recovery program be helped to accept the "naturalness" of their spirituality. Many alcoholics have had negative experiences related to their participation in organized religion. They have been given or have developed concepts of God as a moral policeman or an autocratic father which have turned them away from the church establishment. In many cases, as problems related to their drinking multiply, they become further alienated from the established church. As feelings of remorse and guilt grow stronger, and relationships are narrowed, the gap between the church and the alcoholic tends to widen.

When an alcoholic sees himself as divorced from those who go to church, when he views established religion as irrelevant and otherworldly, he may easily conclude that anything related to religion or the spiritual life is of no use to him.

It appears that many participants in a recovery program associate spirituality with clergy and the churches. They feel that spirituality is a state of life reserved for clergy and regular church-goers. When questioned about their expectations regarding the Spirituality Lecture and Enquiry Group, many participants reveal that they expected to be "preached at", to "have God thrown at them". Many participants appear to be open to the criticism which Maslow made of atheists: "...in throwing out <u>all</u> of religion and everything to do with it, the atheists have thrown out too much."[76] If this is true, staff members are challenged to help participants discover that even though organized religion is inadequate or irrelevant for them, spiritual truths, values and experiences are an important part of human nature.

[76]Maslow, A. H., <u>Religions, Values, and Peak-experiences</u>, Preface, p.xiii

Implications for therapy

Assuming that participants in a recovery program are spiritual "by nature", that they have had or are capable of having peak-type experiences, and that such experiences are good for them, what may a recovery program offer to assist in the development of peak-experiences?

Lectures and Discussion Groups

In lectures and discussion groups participants may be helped to recognize the spiritual quality in human life. They may be given an opportunity to work through negative feelings about organized religion and to recognize that discarding religion as a helpful force need not include denying their own spiritual nature. Participants can be encouraged to identify certain "states of mind", "qualities of life", "attitudes to living", which they would like to possess. In response to a question like "How would you like to live?", participants in the third and fourth week of a recovery program have made statements similar to the following:

1. I would like to have peace of mind
2. I would like to be quiet inside
3. I would like to feel that life is worthwhile
4. I would like to be able to accept people and things as they are
5. I would like to be more forgiving
6. I would like to be honest with myself and others
7. I would like to respect myself and others
8. I would like to have faith in myself, in others and God
9. I would like to feel good and be able to laugh
10. I would like to get back what I have lost.

Statements like these suggest that participants actively desire the kind of life described by peak-experiences, and indicate that they are able to identify and articulate their spiritual needs or wants.

Not only are participants capable of identifying spiritual goals but they can also identify ways of working towards them. For example: to achieve peace of mind a participant may decide to "square up" debts, or work through unresolved relationships. To establish a degree of inner quiet, a participant may elect to practise meditation.

We do not equate spiritual goals or desires with peak-experiences, though we see a relationship. Peak-experiences, as Maslow's subjects described them, have a quality of "giveness" which precludes one from bringing them about merely by his own efforts. An element of surprise and joy characterize peak-experiences which differentiates them from spiritual goals towards which a person can consciously direct himself. Nevertheless, the experiences described by "peakers" and the spiritual goals stated by participants bear a marked similarity.

If peak-experiences cannot be "produced" can they be recalled? We believe that participants in a recovery program can be helped to recall "high points" in their own life; times when they "felt like a million dollars", when the world felt "right and good", when everyone seemed to "have his place" and "things mattered". The recalling of such experiences may engender hope that such events may happen again.

Films

Though peak-experiences cannot be contrived, we have been impressed by the depth of feeling and understanding aroused by film-

viewing and discussion. In the process of identifying with characters in a film and sharing their feelings and reactions as the character of their choice, participants demonstrate great resources to respond to the human situation. By "human situation" we mean experiences like "feeling trapped", "being manipulated" or "manipulating", "breaking controls", "being set free", "making decisions", "changing one's life style". We accept this as data supporting the thesis that alcoholics are capable of entering into basic human experiences including those which we call "spiritual".

We conclude our investigation of Maslow's findings regarding peak-experiences and their implications for alcoholics in a recovery program with the following observation.

Maslow's subjects were for the most part self-actualizing persons. We have noted earlier that as Maslow's studies progressed he came to view self-actualization more as a process and less as an "end state". Similarly with peak-experiences, he moved from a concept of "peakers" vs "non-peakers" to the view that every person is potentially a "peaker". We believe that alcoholics in a recovery program are rightly seen as persons capable of peak-type experiences and that such experiences are a significant factor in the recovery of full humanness.

CHAPTER VIII

CLOSING OBSERVATIONS

We conclude our investigation of Maslow's Theory of Motivation and its Implications for Recovery Programs for Alcoholics with the following observations.

Program Planning and Basic Needs

Persons responsible for designing recovery programs should seriously consider the importance of basic needs in determining the program activities at any given point in the program. For example; persons who have had opportunity to become acquainted with other participants and staff members, and who have developed a sense of trust and security in their surroundings, are better able to deal with problems associated with broken family or work relationships, than participants who are confused about themselves and others associated with the program. It appears that at the beginning of a recovery program time should be set aside for orientation and familiarization while the participant is having his basic needs gratified. If Maslow's findings regarding the relationship between behavior and basic need gratification are, in essence, correct, we may consider time invested in satisfying basic needs as time "well-spent".

Participant as Planner

The extent to which a participant may be left to develop his own program of recovery remains an open question. We accept Maslow's

proposition that humans have an intuitive sense of what is good for them, i.e. what they need at a particular point in time. Therefore, participants may be trusted to take a responsible part in choosing program activities which they consider appropriate for themselves. It also appears that participants benefit from being allowed to make decisions and accept consequences while in a recovery program. We are not committed, however, to leaving the participant entirely free to make his own choice. Though we recognize the limited value of decisions made to please another, or as participants sometimes say "to get somebody off my back", we have seen participants who became involved in recovery programs because of outside pressure from spouse or employer, become more inner-directed as the program progresses.

There is a place in the counsellor-participant relationship for asking rather than telling, for allowing the participant to assume responsibility for his own recovery program. We would like to see an experiment conducted in which alcoholics are counselled according to Taoistic principles. Allowing the participant to choose those elements in the program he considers best, "letting him be" his own person, permitting him to make what the counsellor considers "mistakes", may help to foster a relationship in which the participant develops confidence in his own capacity to make decisions. Many participants apparently find it difficult to adjust from the supportive (sometimes dependent) atmosphere of the recovery center to the "back home" situation in which they are expected to assume responsiblity and make decisions. Counselling according to Taoistic principles might better prepare participants to effectively cope with the "outside world". In the meanwhile we accept

certain external pressures as initially helpful in motivating alcoholics to become involved in potentially growth-producing programs.

Meta-needs, Peak-experiences and Spirituality

For those students of alcoholism who feel that spiritual realities are an important element in recovery of full humanness, Maslow opens up a significant area for further consideration.

His construct of meta-needs experienced by self-actualizing persons, becomes applicable to participants in a recovery program when self-actualization is accepted as a process in which all humans are involved. Experiences such as mistrust, cynicism, selfishness, restlessness, tension, disintegration and hopelessness, which Maslow cited as specific metapathologies, are spiritual states which most alcoholics frequently experience. As we have seen, Maslow not only identified feeling states but also related them to values inherent in human nature and to deprived states in which these basic human values are missing. Re-awakening of values is an integral part in recovering human diminution.

Not only can participants be helped to recognize signs of diminution and to perceive situations which give rise to "non-life" feelings, but they may also be aided in their discovery of "life-giving" events such as the peak-experiences Maslow described. We have discussed the worthwhileness of such experiences and suggested ways in which they may be recalled. We believe that much more can be done in this area of treatment programs. Maslow has provided a framework within which we can begin to recover from within individual human specimens, those values which belong to human nature per se.

Relationship of "Higher" and "Lower" for Alcoholics

> The so-called spiritual (or transcendent, or axiological) life is clearly rooted in the biological nature of the species. It is a kind of 'higher' animality whose precondition is a healthy 'lower' animality, i.e., they are hierarchically integrated (rather than mutually exclusive). But this higher, spiritual 'animality' is as timid and weak, and so easily lost, is so easily crushed by stronger cultural forces, that it can become widely actualized only in a culture which approves of human nature, and therefore actively fosters it's fullest growth.[77]

The above statement focuses attention on the relationship of man's "lower" and "higher" natures; the dependence of satisfaction of "higher" needs upon the satisfaction of "lower needs". We have discussed this relationship in an earlier chapter. We raise it here because it belongs in the area, "in need of further investigation".

We are prepared to accept as a general principle that higher needs are not usually satisfied in a lasting fashion if lower needs are not taken care of. We accept Maslow's findings that self-actualizing people are metamotivated and that all persons are metamotivated to some degree. Maslow's theory does not seem, however, to account for the phenomenon experienced by alcoholics of higher needs being satisfied while lower needs are still unmet, and spiritual values as motivating forces while the "lower animality" is unfulfilled.

We refer to those persons who claim to have had a "spiritual awakening" while their family and work relationships were in chaos. They speak of realizing that life can be good, that life is good, even though their own life is in shambles. They seem to be exceptions to the rule that a healthy "lower" animality is a precondition of a

[77]Maslow, A. H., Farther Reaches, pp. 326-327

"higher" animality. Many alcoholics believe that a spiritual awakening is a first step in recovery from alcoholism. In Maslovian terms, they seem to be saying that peak-experiences, spiritual values and meta-needs, provide a basis upon which one builds security, loving relationships and self esteem, and actualizes one's potential.

It is beyond the scope of this thesis to consider in depth the issue of man's healthy "lower animality" being a precondition of "higher animality". We wish, however, to offer the opinion that for some alcoholics, Maslow's hierarchy of needs appears to be reversed. Truth, beauty and goodness appear to be basic "requirements" for rebuilding relationships and recovering self-respect.

While we agree with Maslow that man's spiritual "animality" is easily crushed by cultural forces, there is also a sense in which the spirit of man is stronger than the forces which reduce and diminish his existence. We endorse the idea that man becomes the best that he is capable of becoming in a culture which approves of human nature. Nonetheless, we bear tribute to the strength of the highest and best in man which sometimes comes to the fore in the worst possible circumstances.

Closing

Maslow has encouraged us to offer what seem to be "bits of data" related to recovery from alcoholism and his theory of motivation. He has sparked for the writer new lines of thought in an area of human suffering and concern where there are many unanswered questions.

Maslow felt that, for the most part, human nature has been sold

short, that the highest possibilities of man have been consistently underrated. Without being blindly naive, Maslow recognized the goodness and positive potential of man. We have attempted to investigate the implications of this view of man for recovery programs for alcoholics. We have seen something of the alcoholics potential to build a new life.

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APPENDIX

APPENDIX

HENWOOD DAILY PROGRAM MONDAY - FRIDAY

8:15 a.m.	-	Lecture
9:30 a.m.	-	Recreation: gym activity, yoga, arts and crafts
10:30 a.m.	-	Group Therapy
12:30 p.m.	-	Couple's Group or Film
1:00	-	Recreation
2:00 p.m.	-	Group Therapy
3:00 p.m.	-	Individual Counselling or free time
5:30 p.m.	-	
10:00 p.m.	-	Evening Program

Notes: (1) Evening Program includes A.A. Meetings and Inquiry Group.

(2) Content of the program is regularly evaluated and amended as needs require. The reader is asked not to accept the above as entirely accurate at time of reading.

(3) Because of changing conditions Henwood's referral and admission policies are subject to alteration and should be checked with Henwood before accepting comments on program in Chapter VI as up-to-date.